

SISKIND, DEMI G., Ph.D. Changing Times Call for Changes in Practices: A Mixed-Methods Study on Early Childhood Teacher Preparation Program Faculty's Cultural Competence and Efforts in Preparing Pre-Service Teachers to Work with Latinx Children and Families. (2021)

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Over recent decades, the demographic composition of children in the United States has rapidly shifted, culturally and linguistically, with Latinx children largely contributing to these changes. Concomitantly, there has been an increased need for early childhood education (ECE) teacher preparation programs to develop a culturally competent ECE workforce who are equipped to provide equitable learning experiences for culturally and linguistically diverse children and families, in general, and Latinx children and families, in particular. Using a mixed-methods research design, the current study examined program faculty's a) self-reported cultural competence and its association with feelings of work burnout and teaching efficacy, and b) efforts in preparing the ECE workforce to effectively serve Latinx children and families. A structural equation model was fit using 117 responses from program faculty and demonstrated that program faculty with higher levels of cultural competence reported minimal feelings of work burnout and higher teaching efficacy. Phone interviews conducted with 15 program faculty working in rapidly growing or high Latinx population states indicated that they and their teacher preparation program emphasize preparing the ECE workforce to effectively work with all children and families, not Latinx children and families, in particular. Findings from the current study provide important implications for teacher preparation programs, especially around professional development.

CHANGING TIMES CALL FOR CHANGES IN PRACTICES: A MIXED-METHODS  
STUDY ON EARLY CHILDHOOD TEACHER PREPARATION PROGRAM  
FACULTY'S CULTURAL COMPETENCE AND EFFORTS IN  
PREPARING PRE-SERVICE TEACHERS TO WORK  
WITH LATINX CHILDREN AND FAMILIES

by

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Approved by

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## APPROVAL PAGE

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## CHAPTER I

### INTRODUCTION

Research has consistently documented the critical role early education plays in a child's development and lifelong trajectory (Institute of Medicine and National Research Council, 2015). Professionals who care for and educate young children are tasked with the important responsibility of providing quality learning experiences that promote healthy development and set a critical foundation for long-term academic and post-schooling success. Over recent decades, the demographic composition of children in the United States (US) has rapidly shifted (Child Trends, 2018), revealing a challenging landscape for early childhood education (ECE) professionals to acquire new knowledge and adapt skills for effective practice. ECE professionals, including teachers, are currently facing and will continue to encounter increasing diversity in the children and families with whom they work with.

Within the changing population, trends have shown a large influx of children of Latinx descent, in particular. In 1980, 9% of children in the United States were Latinx, and as of 2018, more than a quarter of children in the United States were Latinx (Federal Interagency Forum on Child and Family Statistics, 2018), almost tripling the number of Latinx children eligible to access ECE. By 2050, it is predicted that nearly one in every three children in the United States will be Latinx (Federal Interagency Forum on Child and Family Statistics, 2018). Relatedly, the number of bilingual children in the United

States has risen in the last decade by 2%, and as of 2018, 23% of children in the United States speak English and a language other than English at home, with Spanish being the most common second language (U.S. Census Bureau, 2018). Additionally, nearly half of Latinx children in the United States have at least one parent who is foreign-born (Federal Interagency Forum on Child and Family Statistics, 2018), and approximately one quarter have an unauthorized immigrant parent, or a parent who is foreign-born and does not have the legal right from the US government to be or remain in the United States (Clarke, Turner, & Guzman, 2017).

Given the increase of Latinx children eligible for or enrolled in ECE programs in the United States (Crosby, Mendez, Guzman, & Lopez, 2016; Schmit, 2014), especially those whose family members may speak Spanish and/or English and have varying immigration experiences, there is an increased need for culturally competent ECE teachers. In the context of the current study, ECE teachers' cultural competence involves both engaging in culturally and linguistically responsive (CLR) teaching practices to effectively provide equitable and supportive learning opportunities for each child in their care and having positive beliefs about diversity. In general, CLR teaching consists of learning about children's home culture, and addressing and using children's cultural knowledge, experiences, and home and school language to design, adapt, and/or facilitate curriculum, instruction, the classroom environment, teacher—child interactions, home—school partnerships, and assessment (Gay, 2002; Ladson-Billings, 1995; Morrison, Robbins, & Rose, 2008; Siwatu, 2007). Positive beliefs about diversity include having thoughts, attitudes, or perceptions that accept, value, and/or embrace diversity (Pohan &

Aguilar, 2001). ECE teachers with positive beliefs about diversity are more open to or accepting of a range of culturally diverse issues or topics (i.e., race/ethnicity, language use, and immigration) and, ultimately, the varying cultural backgrounds of each child whom they serve. In regard to the Latinx population, examples of utilizing CLR teaching practices and having positive beliefs about diversity may include understanding and valuing Latinx children's cultural, socioeconomic, and linguistic experiences at home and in their community (Milner, Pearman, & McGee, 2015), reflecting on whether the curriculum that is incorporated in ECE programs offers connections to Latinx children's home life (Téllez, 2004), and promoting learning environments in which a range of resources and experiences, especially those related to immigration and dual language learning, are welcome, safe, and valued (Gallo & Link, 2016).

When ECE teachers are culturally competent, they are providing each child in their care with the knowledge and skills not only to succeed in the dominant school culture, but also to maintain their cultural connection and home language, so that they can fully participate in both home and school contexts (Chen, Nimmo, & Fraser, 2009; Ladson-Billings, 1995; Morrison et al., 2008; Siwatu, 2007). Given the importance of ECE teachers' cultural competence in supporting the needs of the nation's diverse child population, and Latinx children, specifically, faculty in ECE teacher preparation programs are tasked with the responsibility of preparing an effective, culturally competent ECE workforce.

ECE teacher preparation program faculty play a critical role in preparing future teachers as their own beliefs and competencies related to effective teaching largely

contribute to the ways in which they design and implement coursework and assignments to build content knowledge, supervise field experiences that provide opportunities to apply knowledge, and exemplify recommended teaching practices (Cochran-Smith, 2003). Leading education organizations and accrediting bodies, such as the National Association for the Education of Young Children (NAEYC) and the Division for Early Childhood (DEC), have acknowledged program faculty's important role in preparing quality teachers, which has led to the creation of, and on-going work around, providing standards that describe expectations for teacher educators, such as program faculty. One of these organizations, the Association for Teacher Educators (ATE), provides the following standards for program faculty to ensure quality in teacher preparation programs: content and professional knowledge, skills, and dispositions that reflect research and best practice; cultural competence; scholarship, reflection; leadership in developing, implementing, and evaluating their teacher preparation program and the field of teacher preparation; collaboration; and public advocacy (ATE, 2008). Within the cultural competence standard, ATE states that teacher preparation program faculty share the responsibility of supporting pre-service teachers to comprehend, value, and apply concepts and issues related to cultural and linguistic diversity in their own teaching. Although teacher preparation program faculty are held to this standard, research centered on meeting this standard is scarce. Therefore, the focus of this dissertation is to examine ECE teacher preparation program faculty's cultural competence and the ways in which those faculty working in rapidly growing or high Latinx population US states are preparing the ECE workforce to work with Latinx young children and families.

## CHAPTER II

### THEORETICAL FOUNDATION

Nearly a half century ago, Latinx families were minimally studied and often considered as “culturally deprived” compared to White, middle-class families (Lewis, 1966). Early work oversimplified characterizations of Latinx families, but with rapid waves of Latinx population growth in the United States (Krogstad & Noe-Bustamante, 2019; U.S. Census Bureau, 2019), more contemporary scholars have unpacked the variations in daily life and strengths among Latinx families and trajectories of child development (Fuller & García Coll, 2010; Siskind & Helms, 2019). In the field of ECE, it is critical for teachers to be prepared to work with and meet the needs of each child in their care, as well as understand the family context that supports the growth and development of each child. With the rapidly diversifying nation, particularly the growing population of Latinxs, ECE teachers must be fully equipped to understand and embrace Latinx families’ experiences and their influences on children’s learning and development.

The following section highlights two theories, critical race theory and borderland’s theory, that can be used to guide the understanding of the experiences of young children of color, in general, and Latinx young children and their families, more specifically. Then, Bronfenbrenner’s bioecological theory is described to demonstrate the process by which pre-service teachers and program faculty interact to develop pre-service teachers’ knowledge base and teaching practices relevant to culturally diverse

young children, and Latinx children, in particular. The last section of this chapter draws connections between the theories to demonstrate how these theories were synergistically used to inform and guide the current study.

### **Critical Race Theory**

Critical race theory (CRT) provides a framework to understand the experiences of Latinx young children and families in ECE programs and identify practices that disrupt inequities that Latinx young children and families may encounter in their experiences with ECE. CRT emphasizes the salience of race in society, throughout all social institutions, structures, and relations (Delgado, Stefancic, & Harris, 2017; Ladson-Billings & Tate, 1995). Specifically, CRT brings attention to the effects of racism and challenges oppressive practices (conscious or unconscious) of the dominant group (White, middle-class families) toward minoritized groups (families of color) (Ladson-Billings, 1998). Historically and presently, the balance of power among groups of individuals has been and is unequal in society; White privilege, which is often disguised as the status quo or norm in society, has been and is currently maintained and perpetuated by society, and acts to quiet the voices of marginalized groups. Inequality due to racism continues to permeate in society, but through recognizing the history of racism and ongoing oppression, White privilege ideals can be challenged and minoritized groups' experiences and identities can be amplified (Delgado et al., 2017). Moreover, through this recognition of systemic racism and oppression, advocacy efforts can be made to disrupt inequities that serve to oppress marginalized and minoritized groups (Delgado et al., 2017).

The concept of CRT in education has emerged over recent decades to bring attention to the racist and oppressive practices within academic institutions (Ladson-Billings & Tate, 1995; Solorzano & Yosso, 2000). Tenets and themes of CRT have led to reviewing the ways that curriculum, instruction, school or classroom composition, and assessments are determined, funded, and implemented to promote equitable learning experiences for each child in the classroom (Brown-Jeffy & Cooper, 2011; Ladson-Billings, 1998). Because CRT focuses on the lived experiences of minoritized groups and has been applied to a) uncover the ways in which education has oppressed minoritized children and b) determine strategies to help disrupt inequity, employing its framework to Latinxs can be useful for expanding ECE teachers' knowledge base on both culturally diverse populations, and specifically Latinx young children and families. Additionally, CRT can be useful for guiding ECE teachers' utilization of CLR teaching practices by reflecting on and evaluating which teaching practices, curriculum, and assessments are benefiting some young children and hindering other groups of young children, especially Latinx young children (Brown-Jeffy & Cooper, 2011).

Scholars, such as Solórzano and Delgado Bernal (2001), have adapted CRT to help study and advocate for equity on behalf of Latinxs, in particular. Latinx critical race theory, coined as LatCrit in the literature, is a branch of CRT that is pertinent to Latinx experiences. LatCrit uses race and its intersectionality with language and other characteristics of Latinxs (i.e., immigration status, social class, cultural values) to emphasize the unique experiences, identities, and discrimination of Latinx families in the United States, especially in the education system, and determine practices that push for



equity, including within learning experiences (Solórzano & Delgado Bernal, 2001). One of the main intersections LatCrit scholars have documented is racial-linguistic discrimination. In the United States, English is considered the dominant language as it affords and sustains White privilege. With a significant number of Spanish-speaking families in the United States (Child Trends, 2019; U.S. Census Bureau, 2017), the Spanish language poses a threat to English, influencing a strongly contested presence within academic institutions, from preK-12 through higher education. LatCrit scholars have argued that bilingualism, and dual language learning, is often seen as a problem among Latinx children and families, and it only becomes acceptable when it sustains White privilege (Freire, Valdez, & Delavan, 2017). Therefore, dual language learning among Latinx children, and encouraging Latinx parents to use their native language, may be minimized by some ECE professionals, whether intentionally or unintentionally, to preserve English and their White privilege. In the presence of language discrimination, or biases that prevent the use of specific languages (e.g., Spanish), some ECE professionals and programs might be likely to limit the connections Latinx young children can draw between their home and school language. Latinx young children, thus, face increasing odds of engaging in inequitable learning experiences. To further exemplify this, using a sample of elementary school aged children, a recent study by Ayón and Philbin (2017) used LatCrit to demonstrate inequitable learning experiences among bilingual Latinx children. In school, participants faced discrimination from their White teachers who prohibited them to speak Spanish in the classroom, pressuring the use of only English and furthermore deeming Spanish as unimportant. This form of

language discrimination contributed to a learning environment that discouraged children from using Spanish and served to invalidate their cultural heritage. Ayón and Philbin's study, along with other empirical work in the education field (Cooper Stein, Wright, Gil, Miness, & Ginanto, 2018; Freire et al., 2017), have illuminated the centering of White, English-speaking interests and the ostracizing of Latinx experiences in schools. This research only further emphasizes the need to acknowledge inequities that Latinx young children face while navigating their early learning experiences, and identify practices that teacher preparation programs can develop among pre-service teachers to help disrupt such inequities and advocate for learning environments that support the needs of each child and family who access care, including Latinxs.

Overall, CRT and LatCrit were used to support the focus and rationale for the current study. CRT brings attention to the marginalization of minoritized groups across various institutions, including among children of color in ECE, and helps consider implications for ameliorating inequities, including those within ECE. Moreover, LatCrit gets at the complex intersection of cultural issues and emphasizes the various forms of discrimination (i.e., language, immigrant status, social class) that are embedded in virtually all systems that Latinx children and families engage in, including ECE, and helps determine practices that disrupt inequities Latinx children and families encounter, including within ECE. Both CRT and LatCrit helped lay the bedrock for the current work by firstly acknowledging the inequities that children of color, and Latinx children, specifically, face. These theories also brought to the forefront the importance of mitigating such inequities through a culturally competent ECE workforce that is able to

advocate for and deliver quality early learning for each and every child. From a teacher preparation standpoint, because program faculty are preparing the ECE workforce (and notably, a workforce that will serve culturally and linguistically diverse young children and families), program faculty should have a knowledge base on systems of oppression and the inequities Latinxs, in particular, encounter in their experiences with ECE. This knowledge should be exchanged with pre-service teachers and used to develop teaching practices that build on the strengths and meet the needs of each child and family whom they currently or will serve, including Latinxs.

### **Borderland's Theory**

Another theoretical framework that was used to direct the understanding and focus of this study is borderland's theory. Developed from Gloria Anzaldúa's (1987) early work highlighting individuals' experiences at the Mexico-United States border, borderland's theory asserts that there are existing borders, both visible and invisible, that serve to separate Latinxs and non-Latinxs, or those who belong to the dominant American culture. According to Anzaldúa, such existing borders are geographically, socially, and politically constructed, and through these borders, separate spaces are created to disempower mobility and segregate Latinxs from the dominant group. These borders and the borderlands, or the spaces within borders, construct identities and experiences through which children and families must navigate.

Later work by Giroux (1992, 2005) and Anzaldúa (2007) referred to the geographical area between Mexico and the United States as one in which is neither fully Mexico nor the United States, but it is an area comprised of both worlds. This

perspective encouraged the formation of “border crossing”, or the idea that individuals can enact their agency to construct their own identity by resisting the dominant group’s efforts to define, exclude, or assimilate them. Those who practice border crossing are referred to as border crossers. Border crossers still face inequities, and to ultimately disrupt inequitable experiences and outcomes, certain practices (i.e., open dialogue, cross-cultural immersion, critical reflection) must be employed by both dominant and marginalized groups to dismantle barriers.

Scholars have since examined educational borderlands, or how Latinx children living in the United States navigate border crossing to confront and resist the inequities that are created due to borders (Wilson, Ek, & Douglas, 2014). Specifically, in the education system, Latinx children, both US- and foreign-born, often find that they have to cross in and out of bordered spaces (e.g., the classroom and home contexts). Such spaces have disempowered and segregated them from the dominant group, have affirmed them, or are where they seek mobility despite the oppression. These spaces are influenced by legislation, curriculum, and educational practices designed to restrain Latinx children and families, as well as rectify inequities (Wilson et al., 2014). For example, as can be seen in Ayón and Philbin’s (2017) study, Latinx children reported clearly bordered spaces where speaking Spanish and embracing their cultural heritage were accepted (e.g., at home) and rejected (e.g., at school), and how these spaces embraced or neglected their experiences. Other empirical work has also demonstrated border crossing among Latinx children and families. In Dreby’s (2012, 2015b) seminal work on the impacts of immigration on Latinx children and families’ well-being, although border crossing is not

explicitly mentioned, Latinx children and their immigrant parents often engaged in border crossing when at school and in their homes. For instance, findings showed that children felt fearful to discuss their home lives at school, and parents would often be afraid to cross into their children's schooling in case any information regarding immigrant status were to be disclosed. Because there is often a mismatch in cultural congruency between Latinx young children's home and school life, there could be inequities in the education they receive, such as the effects that language discrimination by teachers and parental involvement influenced by immigrant status have on children's academic abilities.

Therefore, to deeply understand Latinx young children and families' everyday experiences, capitalize on these experiences to support their learning, and develop an understanding of what ECE teachers need to consider, it is helpful to bridge themes from CRT, LatCrit, and borderland's theory. Knowing and reflecting on how racism, discrimination, inequities and other unique experiences Latinx young children and their families face have guided this dissertation study by emphasizing the need for ECE professionals, both pre-service teachers and ECE teacher preparation program faculty, to understand the experiences of Latinx young children and their families in order to best support those working with this population.

### **Bronfenbrenner's Bioecological Theory**

A theory that has widely been used to guide the ECE workforce's understanding of child development is Urie Bronfenbrenner's bioecological theory, and, though teacher preparation research has used some components of Bronfenbrenner's earlier ecological theory to provide a foundation for their work (see Perlmutter & Manning, 1985; Rose &

Rogers, 2012), bioecological theory can also be used as a framework of teacher development among the ECE workforce. Bioecological theory posits that development is a bidirectional process in which the person and their environmental contexts change over time. Specifically, development is influenced by the interactions of proximal processes, person characteristics, context, and time (Bronfenbrenner, 2001; Bronfenbrenner & Morris, 2006). Together, these elements create the bedrock of Bronfenbrenner's bioecology theory and are often referred to as the PPCT model.

The most critical tenet of the PPCT is proximal processes. Bronfenbrenner and Morris (2006) coined proximal processes as the “engines of development” as they are considered to be the primary mechanism of development. Proximal processes are the everyday interactions and activities in which individuals engage in. It is through these regular interactions and activities that individuals come to make sense of their surrounding contexts, and how they influence their environment and how the environment, in turn, influences them (Tudge, Morkova, Hatfield, & Karnik, 2009). In relation to teacher development, proximal processes, such as the frequent interactions, communication, and relationships occurring between pre-service teachers and program faculty in courses and throughout a teacher preparation program, have a salient impact on pre-service teachers' learning and development of teaching practices. The program faculty—pre-service teacher dyad or relationship provides the foundation for program faculty to provide coursework, impart content knowledge, inform teaching practices, and scaffold learning experiences among pre-service teachers (Staton & Hunt, 1992). It is through these interactions that shape pre-service teachers' teaching knowledge and

practices, and, in the context of the current study, contribute to pre-service teachers' teaching knowledge and practices relevant for culturally and linguistically diverse young children and families, in general, and Latinxs, in particular. Therefore, it is critical to examine the learning experiences program faculty are providing pre-service teachers to better understand how the ECE workforce is being prepared to work with children and families from a range of cultural and linguistic backgrounds and those of Latinx heritage.

Person characteristics are the second concept of Bronfenbrenner's bioecological theory. Under this tenet, regular interactions occur partly due to the characteristics of the developing person (Bronfenbrenner & Morris, 1998, 2006). There are three subtypes of person characteristics: demand, resource, and force (Tudge et al., 2009). Demand characteristics are thought of as an immediate stimulus, or characteristics that influence immediate interactions because of the initial expectations formed. Some of these characteristics may include age, gender, skin color, and language spoken. Resource characteristics are not immediately apparent like demand characteristics, but they are oftentimes inferred by them. Such characteristics relate to previous experiences, knowledge, and skills, as well as human, social and navigational capital. Briefly explained, human capital refers to personal characteristics, skills, and capabilities that contribute to financial well-being; social capital refers to the resources that individuals receive through social relationships; navigational capital refers to characteristics and skills, as well as cultural practices, used to cross various systems and institutions, including those influenced by systemic racism (Vesely, Ewaida, & Kearney, 2013). Force characteristics consist of those dealing with motivation, temperament, and

persistence. In regard to teacher development, though not previously examined, theoretically program faculty's cultural competence could influence development and outcomes for pre-service teachers. Program faculty's cultural competence is a resource characteristic that influences the learning and development that occurs during their interactions with pre-service teachers. Theoretically, if program faculty possess greater abilities to demonstrate cultural competence (i.e., knowledge of CLR teaching practices; positive beliefs about diversity), then these characteristics will be present within the proximal processes with pre-service teachers and influence pre-service teachers to learn about and develop cultural competence. Contrarily, if program faculty possess limited abilities to demonstrate their own cultural competence, then such characteristics will limit the proximal processes, or the development of pre-service teachers' teaching knowledge and practices. Thus, it is imperative to examine program faculty's cultural competence; it provides necessary information on how teacher preparation program factors influence the development of the ECE workforce to work with culturally and linguistically diverse young children and families.

Context, the third tenet of Bronfenbrenner's model, is the environment in which development occurs. Context consists of four interrelated systems: microsystem, mesosystem, exosystem, and macrosystem (Bronfenbrenner, 1995). The microsystem is considered the most important context and the one in which proximal processes take place, therefore, it is an individual's most immediate environment. The mesosystem is the interrelations between two or more microsystems. Then, the exosystem is a setting in which the developing individual is not explicitly situated in but is still indirectly impacted



by it. Lastly, the macrosystem can be thought of as one's culture, or the society or group in which the individual belongs to. The macrosystem encompasses all of the systems, influencing—and in turn influenced by—all of the systems (Tudge et al., 2009). Research has demonstrated that the demographics of the institution setting (i.e., urbanicity, racial/ethnic make-up of the institution's geographic location) contribute to the CLR teaching practices and beliefs about diversity that are, or are not, imparted on pre-service teachers by the program faculty within their teacher preparation program (Escamilla & Nathenson-Mejía, 2003; Lim, Maxwell, Able-Boone, & Zimmer, 2009). Therefore, the context in which pre-service teachers and program faculty are located in determine the learning experiences that program faculty provide pre-service teachers, and ultimately contribute to the teaching knowledge and practices that pre-service teachers develop. This focus on context would indicate that rapidly growing or high Latinx population states in which teacher preparation programs are situated in have an impact on how program faculty prepare pre-service teachers to work with Latinx young children and their families. The current study uses this theoretically backed implication to consider the ways in which program faculty working in rapidly growing or high Latinx population states prepare pre-service teachers to work with Latinx young children and families.

Time is the final tenet of the PPCT model. Bronfenbrenner wrote about development occurring during micro-time (what is occurring during proximal processes), meso-time (the extent to which proximal processes offer consistency and increasing complexity), and macro-time (historical events occurring at specific moments)

(Bronfenbrenner, 1995, Tudge et al., 2009). Time is considered an important aspect of development because individuals' typical interactions, characteristics, and contexts are relatively constant yet change over time (Tudge et al., 2009). Over recent decades, there has been increasing involvement from organizations representing the fields of ECE (e.g., NAEYC and DEC) and teacher preparation (e.g., ATE) in calling for program faculty to prepare teachers to work in classrooms that are increasingly diversifying (ATE, 2008; DEC, 1993, 2017a, 2017b; NAEYC, 2009, 2019). These recent calls can be viewed as a historical event in the field of teacher preparation, potentially marking a shift in what teaching knowledge and practices and beliefs about diversity program faculty should help develop among pre-service teachers. Furthermore, the current study occurs during a salient time of changing classroom demographics. These two aspects of time may influence the CLR teaching knowledge and practices and beliefs about diversity that are demonstrated during program faculty—pre-service teacher proximal processes and developed by pre-service teachers.

Taken together, Bronfenbrenner's bioecological systems theory and his PPCT model were used to guide the examination of program faculty's efforts toward cultivating pre-service teachers' knowledge base and teaching practices relevant to culturally and linguistically diverse young children and families, in general, and Latinx young children and families, in particular. Proximal processes, person characteristics, context, and time all interrelatedly contribute to support teacher development. This dissertation considered these key tenets to frame the study of ECE teacher preparation and development related

to cultural competence and teaching strategies for supporting work with Latinx young children and families.

### **Drawing Connections Between the Theoretical Frameworks**

In all, elements of critical race, borderland's, and bioecological theories were drawn to inform and frame the current study's rationale, methodology, and interpretation of the findings. First, the current study considered the importance of proximal processes on pre-service teachers' cultural competence development, specifically by examining the salient role program faculty play in these interactions. This is not to suggest that these interactions are mutually exclusive, such that program faculty are only influencing pre-service teachers' cultural competence, and, in turn, pre-service teachers do not affect program faculty's cultural competence. It should be recognized that program faculty and pre-service teachers contribute to each other's cultural competence, however, the current study exercised an in-depth look on program faculty's role within these interactions.

Moreover, it is within these interactions that pre-service teachers' cultural competence is influenced; program faculty's cultural competence and their efforts in preparing the ECE workforce to work with Latinx young children and families contribute to pre-service teachers' cultural competence and ability to effectively serve Latinxs. For example, program faculty's ability to demonstrate CLR teaching practices and their beliefs about diversity influence how program faculty and pre-service teachers interact and what teaching knowledge, skills, and beliefs are developed among pre-service teachers. Additionally, program faculty's understandings of systems of oppression and the context in which Latinxs live in impact both program faculty's and pre-service

teachers' cultural competence, as well as program faculty's efforts in preparing pre-service teachers to meet the needs and build on the strengths of Latinx young children and families. Considering critical race, borderland's, and bioecological systems theories all together, through proximal processes, program faculty and pre-service teachers interact and exchange teaching knowledge, skills, and beliefs that can influence cultural competence; understandings of systems of oppression; abilities to cross borders and understand the everyday experiences of Latinx young children and families; and considerations of advocacy efforts that serve to disrupt the inequities that marginalized young children and families encounter, especially Latinxs. The current study unpacks these proximal processes by examining program faculty's cultural competence and the kinds of teaching knowledge, skills, and beliefs program faculty incorporate in their interactions with pre-service teachers to support their work with Latinx young children and families.

## CHAPTER III

### POSITIONALITY STATEMENT

#### **Personal Experiences**

Although critical race, borderland's, and bioecological systems theories were used to guide the present study, it is important to share my positionality and describe the lens from which I operate under and embed in my research. Bettez (2015) has argued that positionality involves reflecting on "...the combination of social status groups to which one belongs (such as race, gender, and sexuality) and one's personal experience (understanding that experience is always individually interpreted, and it is the interpretation that gives an experience meaning)" (p. 934). Importantly, "our positionalities—how we see ourselves, how we are perceived by others, and our experiences—influence how we approach knowledge, what we know, and what we believe we know" (pp. 934-935). My positionality has shaped and informed my research interests, in general, and the research questions I chose to address in the current study. As such, it is imperative to reflect on my social status and lived experiences as they relate to the current study.

I identify as a middle-class, English-speaking, Latina or Hispanic woman. I was born in the Bronx, New York to a low-income family of Dominican and Puerto Rican descent. My mother immigrated from Dominican Republic to the United States in her early twenties. Although she had already given birth to my older half-sister at the time,

who was born in Dominican Republic, the United States' immigration services would not allow my sister to immigrate with my mother, forcing my mother to parent transnationally until my sister was six years old and finally granted authorization to enter the country. My father was born and raised in the Bronx; his mother immigrated from Puerto Rico as a child and his father's ancestry is largely unknown considering most of his family perished during the Holocaust as Jews. When my mother and father met during their early twenties, my mother did not speak English well, and together they did not earn much money. My mother worked the window cashier at McDonald's and my father worked as an accountant without any degree or certification.

My parents wanted my sister and me, and our future brother, to grow up in an "affluent" neighborhood and have more opportunities than what the Bronx had to offer; when I was nearly three years old, my family moved from the Bronx to a predominately White, middle- to upper-middle class suburban town of New York City. I consider this town my home, but my family and I have always felt different from other families in the community. My mother enrolled me and my sister in public school, demanding both my mother and sister to learn English proficiently. The school system, at the time, did not promote dual language learning in the classroom for my sister, and my mother wanted to show that she did not fit the stereotype of marginalized parents not being involved in their children's schooling. While my mother and sister learned English, Spanish-use in our home became increasingly absent; my sister, who once lived in a country where Spanish is the native language, began losing her Spanish language use. I was a dual language learner in my early years, but my mother stopped practicing Spanish with me.

My father never learned Spanish fluently, though he is the only one in his whole family who is not bilingual. Other than a few words or phrases, the Spanish language became obsolete in our home by the time I started elementary school. I have asked my mother why this was the case, considering language is a huge part of sustaining cultural practices, and she said that, at the time, using and mastering English was one of the ways to acclimate within our new community.

I will be straightforward: I did not feel accepted as a Latina while growing up and attending public schools in a predominately White community. I felt like the school lessons that were important to learn either did not cast my cultural and linguistic background in a positive light or ignored the Latinx culture in its entirety, which influenced my dislike in identifying as Latina. I recall my teachers emphasizing history lessons about the Indigenous peoples and the lands of Latin American or Spanish-speaking countries being killed off or conquered in wars by colonists. It made me think that the Indigenous people of these lands—my ancestors—were unintelligent and weak. I recall reading the literature of famous Western poets and writers, but never the words of poets and writers from Latin American or Spanish-speaking countries. This made me feel like Latinx perspectives were not worthy of attention. Additionally, dual language learning was not promoted in school, and thus I felt like the Spanish language was subordinate to English. Spanish-use and Latinx histories, perspectives, and values were not embedded, or merely even addressed, in my education; if the histories, perspectives, or values were addressed, I felt like it was always in comparison to Western culture, which felt superior and unmatched. Ultimately, I felt, and feel, like the education system,

as a whole, was not culturally competent; failed to recognize the strengths of Latinxs; and did not make meaningful efforts in providing culturally and linguistically relevant learning experiences for Latinx children like me.

### **Paradigmatic Frameworks**

Only until recent years, particularly when I joined the Human Development and Family Studies (HDFS) graduate program at UNC Greensboro, have I grown comfortable with and accepted my Latinx background. The HDFS graduate program embeds an equity focused lens and draws attention to issues of diversity, equity, and inclusion in its curriculum and research. For instance, within each course offered through the program, there are deep discussions about systemic racism and oppression against Black, Indigenous, and other people of color, including Latinxs. These discussions prompt reflective opportunities on not only personal experiences, but also how scholars should conduct research through ant-racist and equity driven frameworks. Given the training I have received through the HDFS graduate program, I value and work from critical and constructivist paradigmatic frameworks in both my personal and professional lives. Critical and constructivist paradigms are ontologically, epistemologically, and methodologically similar (Guba & Lincoln, 1994), which is why I believe my worldview can be defined on a critical-constructivist spectrum rather than operating under one versus the other. A critical paradigm "...assumes an apprehendable reality consisting of historically situated structures that are, in the absence of insight, as limiting and confining as if they were real..." (Guba & Lincoln, 1994, p.111). Furthermore, a critical paradigm acknowledges that reality is subjective, but it is based in a system of socio-cultural power



and it is situated in historical context. The nature of knowledge under a critical paradigm is grounded in structural and historical insights; thus, operating under a critical paradigm consists of critiquing existing knowledge that is oppressive and reconstructing existing narratives that reinforce power imbalances and inequities (Guba & Lincoln, 1994). I believe that my worldview involves acknowledging that extant knowledge is shaped by socio-cultural and political values; searching for new knowledge by examining systems of oppression; and using this newly formed knowledge to reconstruct systems of oppression and advocate for equitable change.

I also operate under a constructivist paradigm which is similar to a critical paradigm, such that both assume reality is subjective and that knowledge is reconstructed over time; however, a constructivist paradigm stresses that knowledge is created within increasingly complex interactions (Guba & Lincoln, 1994). I believe that I also work in a constructivist paradigm because my worldview consists of recognizing that knowledge is cultivated through increasingly sophisticated interactions and that knowledge becomes more informed through these types of interactions.

### **The Interaction of Personal Experiences and Paradigms on the Current Study**

Considering the critical-constructivist paradigmatic spectrum I operate under, as well as my personal experiences, it is important to reflect on the ways in which the current study and my positionality are influenced by one another. I entered the HDFS graduate program with a broad research interest in ECE teacher preparation, but because of the program's emphasis on diversity, equity, and inclusion, I soon developed a particular interest in studying the development of cultural competence among ECE pre-

service teachers. In my work, I have studied ECE pre-service teachers' cultural competence, particularly by assessing pre-service teachers' beliefs about diversity, as well as their knowledge about and abilities to utilize CLR teaching practices in culturally and linguistically diverse classrooms. The examination of pre-service teachers' perspectives is still of interest to me; however, through this work I learned more about the salient role that teacher preparation programs, specifically program faculty, play in shaping pre-service teachers' cultural competence. I recognized that in addition to state education standards and program accrediting organizations (e.g., the National Association for the Education of Young Children), teacher preparation program faculty make critical decisions about what coursework is assigned, what teaching content is delivered, which teaching strategies are promoted, what teaching knowledge is fostered, and what kinds of beliefs about diversity are shared with pre-service teachers. And, because I hold the belief that my public-school teachers were neither culturally competent nor able or willing to make meaningful, empowering learning experiences for each child in their classroom, I have considered the efforts of program faculty in preparing a culturally competent education workforce. Specifically, I have developed an interest in assessing program faculty's cultural competence with the belief that if program faculty demonstrate higher levels of cultural competence, then they will a) select coursework and promote teaching content, strategies, and knowledge that encourage pre-service teachers to embrace diversity, equity, and inclusion in their classrooms, and b) have positive beliefs about diversity. The interactions among pre-service teachers and program faculty who have higher levels of cultural competence, I believe, will foster pre-service teachers'

cultural competence. I hypothesize that the opposite is true, such that if program faculty demonstrate lower levels of cultural competence, then they will a) select coursework and promote teaching content, strategies, and knowledge that discourage pre-service teachers from embracing diversity, equity, and inclusion in their classrooms, and b) have negative beliefs about diversity. The interactions among pre-service teachers and program faculty who have lower levels of cultural competence, I believe, will result in an underpreparedness of pre-service teachers' cultural competence, and ultimately an ECE workforce that is not culturally competent and unable to build on the strengths and meet the needs of each child and family whom receive care.

Furthermore, the space that the HDFS graduate program provided for understanding issues of diversity, equity, and inclusion encouraged me to begin understanding and parting from the shame I felt growing up Latina in an English-speaking, White community; it encouraged me to deeply reflect on why I suppressed my home culture and language, as well as the damage that feeling shameful about the Latinx culture caused in navigating and accepting my identity. Over recent years, I have begun exploring Latinx histories, perspectives, and values, and embracing my Latinx roots. I have learned a great deal about the rich histories and everyday lives of Latinxs from Latin American and Spanish-speaking countries, but I recognize that there is still much more to learn. I have developed a deep understanding of the factors (e.g., personal, interactional, contextual, and historical) that contribute to the strengths, challenges, and heterogeneity among Latinxs, but I acknowledge that there is still much more to understand. This time of deep reflection and learning has led me to make personal and professional

commitments to grow my knowledge base on the experiences of Latinxs and conduct research that informs educators, researchers, and policymakers in their efforts to better serve Latinxs. Therefore, my research interests, in general, center on the examination of ECE experiences among Latinx young children and families and the ways in which cultural competence is developed among the ECE workforce. The current study focuses on ECE teacher preparation program faculty—who are responsible for the preparation of the ECE workforce—and the assessment of their cultural competence, including efforts in preparing pre-service teachers to work with Latinx young children and families. The implications of my research, as a whole, include informing educators, researchers, and policymakers about trends in ECE experiences among Latinx young children and families, and the level of cultural competence that professionals in the ECE workforce demonstrate. The implications of the current study seek to inform teacher preparation program improvement, particularly by elucidating on the cultural competency of ECE teacher preparation program faculty, as well as the efforts ECE teacher preparation program faculty employ in preparing an ECE workforce that builds on the strengths and meets the needs of Latinx young children and families.

Because of my lived experiences and worldview, I have considered the ethical dilemmas that may have some influence on how I conducted the current research and interpreted the findings (Bettez, 2015; Glesne, 2015). As an example, I could be biased about the level of cultural competence that teachers exhibit because growing up I felt like my home culture and language were not valued in my education, therefore, I could assume that a) program faculty have lower levels of cultural competence and/or b) the

development of cultural competence is not a major priority of teacher preparation programs. This potential bias could have impacted the types of questions I asked the ECE teacher preparation program faculty who participated in my study, as well as how I coded and interpreted their responses. It is important that I claimed my positionality and have been reflexive of it throughout designing and implementing the current study. I do not know for certain exactly how my personal experiences and paradigms influenced the methodology, data collection, and data interpretation of this study; however, I do know that I have worked hard to be intentional about 1) negotiating ethical dilemmas by practicing reflexivity in the current study, and 2) claiming my positionality.

## CHAPTER IV

### LITERATURE REVIEW

#### **Demographic and Cultural Values of Latinx Families in the United States**

Latinx families living in the United States include members who were born in Latin American and/or Spanish-speaking countries or are descendants of persons from those countries. The US population consists of nearly 60 million individuals, constituting 18% of the nation's total population (U.S. Census Bureau, 2019). As of 2017, about 16 million households were of Latinx origin (U.S. Census Bureau, 2017a). The Latinx population has continued to increase in the United States, making this group the largest minoritized ethnic group in the United States, as well as the nation's second fastest growing racial/ethnic group after Asian Americans (Krogstad & Noe-Bustamante, 2019; U.S. Census Bureau, 2019).

Scholars have documented the deep historical roots that many Latinx families have in the United States. For instance, older generations of Mexican families in the west and southwest predate the United States and were granted US citizenship as part of the 1848 Treaty of Guadalupe Hidalgo (Molina, 2010). Additionally, Puerto Rico was ceded to the United States as part of the Treaty of Paris in 1898 after the Spanish-American War, and Puerto Ricans were granted US citizenship in 1917—an arrangement that was reaffirmed in 2006 (Malavet, 2004). To date, the majority of Latinxs in the United States are US-born (Noe-Bustamante & Flores, 2019); however, Latinxs have played a key role

in and remain an important part of the nation's immigration history. As of 2017, 44% of all US immigrants are of Latinx origin (Migration Policy Institute, 2017). Latinx families in the United States represent diverse countries of origin with unique histories and cultures. Overall, most Latinx families are of Mexican descent (over 60%), but current trends have also indicated a significant number of families descending from Puerto Rico, other Caribbean islands (e.g., Cuba, Dominican Republic), and Central and South America (Krogstad & Noe-Bustamante, 2019). Mexico remains the top origin country of all immigrants in the United States, accounting for 25% of this population (Radford, 2019). Although a large proportion of US immigrants are of Latinx origin, immigration from Latin American and Spanish-speaking countries has slowed within the last decade, and, currently, a greater proportion of Mexican-origin families are moving back to Mexico rather than moving to the United States (Flores, Lopez, & Krogstad, 2019; Stepler & Lopez, 2016). Researchers have explained these recent trends of immigration in the context of discrimination, racism, anti-immigration, and deportation initiatives in the United States that affect the daily lives of many Latinx families (Dreby, 2015b; Glick, 2010).

Most Latinxs in the United States live in either California, Texas, or Florida (Noe-Bustamante & Flores, 2019), which are states that have held gateway communities, or arrival sites, at various points in time for immigrants from various Spanish-speaking or Latin American countries. However, a significant number of Latinx families have migrated and settled in “new destination areas” or “emerging immigrant communities” in states such as North Carolina, Tennessee, and Georgia (Stein, Gonzales, García Coll, &

Prandoni, 2016; Turner, Wildsmith, Guzman, & Alvira-Hammond, 2016), which are now considered either rapidly growing or high Latinx population states (Stepler & Hugo Lopez, 2016).

Critical to the discussion of immigration and migration is the variation in citizenship and authorized immigrant status among Latinx families in the United States. Despite the majority (94%) of Latinx children being born in the United States, nearly half of Latinx children have at least one parent who is foreign-born (Federal Interagency Forum on Child and Family Statistics, 2018), and approximately one quarter have an unauthorized immigrant parent (Clarke et al., 2017). Therefore, many Latinx families in the United States live in a mixed-status household (i.e., household members that are US- and/or foreign-born, household members that are authorized and/or unauthorized), meaning that many Latinx families speak one or more languages at home and vary in their English proficiency. About 22% of all US children ages birth to 17 years old are living in a Spanish-speaking household, and the majority of these children are dual language learners (Child Trends, 2019). In regard to English proficiency, 70% of both US- and foreign-born Latinxs speak English proficiently, whereas only 36% of Latinx immigrants speak English proficiently (Krogstad & Noe-Bustamante, 2019).

Latinx families living in the United States are commonly characterized by patterns in immigration, migration, language-use, as well as socioeconomic status. Latinxs in the United States greatly contribute to the employment population; Latino men were the most likely to be employed (80%) compared to White (70%) and Black men (63%) in 2018 (U.S. Bureau of Labor Statistics, 2018). Latinas and White women had



similar employment trends (nearly 56%), with Black women slightly higher (58%).

Despite maintaining high employment, Latinxs are overrepresented among the nation's population in poverty. About 19% of Latinxs are living in poverty, compared to 13% of the US population (poverty as calculated and defined by the U.S. Census Bureau, see Noe-Bustamante & Flores, 2019). Latinx children, in particular, are likely to experience poverty (27%), and most Latinx children (57%) live in families who have incomes of less than two times the federal poverty line (Gennetian, Guzman, Ramos-Olazagasti, & Wildsmith, 2019).

Considering the mismatch between high employment rates and low-income status among Latinxs, a growing body of research has emerged on characteristics of employment to better understand Latinx families' economic well-being. The most common work industries Latinxs participate in include restaurants and housekeeping among women and construction among men, all of which typically offer lower wages compared to other work industries (Bucknor, 2016). Parents' work schedules have been examined and research has shown that among low-income Latinx families, the most common parental work schedule is a mixture of standard and nonstandard hours, yet 75% of single-parent families and 90% of two-parent families experience at least some nonstandard parental work hours (Crosby & Mendez, 2017; Gennetian et al., 2019). Additionally, compared to non-immigrant, low-income Latinx households, Latinx immigrant families of low-income are more likely to experience nonstandard parental work hours (Crosby & Mendez, 2017).

Patterns in immigration, citizenship and authorization status, language-use, socioeconomic status, and employment are commonly emphasized when portraying Latinx families in scholarly work. Each of these defining characteristics are important for understanding Latinx young children and families as they contribute to their participation in systems across the United States, including ECE. Therefore, ECE professionals who are working with Latinxs should be prepared to understand the family context that supports the growth and development of young children.

In addition to demographic characteristics of Latinx families in the United States, understanding cultural values, specifically familism (or *familismo*) and family dynamics within and between Latinx families, contribute to understanding the needs of young children in ECE. Historically, Latinx families have been portrayed as family-oriented and valuing familism, referring to an emphasis on family interconnectedness, kinship networks, *respeto* (or respect), and family roles and obligations (Sabogal, Marín, Otero-Sabogal, VanOss Marín, & Perez-Stable, 1987). Research has demonstrated that family members' endorsement of familism often mitigates the effects of social, economic, and immigration-related challenges that many Latinx families encounter (Calzada, Tamis-LeMonda, & Yoshikawa, 2013; García Coll et al., 1996; Stein et al. 2014). Familism has often been described as a universal value of Latinx families, especially in its emphasis on maintaining strong relationships within the family. However, contemporary scholars have found that familism is more likely to be practiced among older generations than newer generations of Latinxs in the United States (Solís, Smetana, & Tasopoulos, 2017) and that newer immigrant families are likely to foster both a sense of autonomy and

familism to help their children adapt to the United States and maintain cultural ties (Aldoney & Cabrera, 2016; Gonzalez & Méndez-Pounds, 2018).

Latinx families' participation in ECE, specifically, has been a topic of growing interest to education researchers, policymakers, and other stakeholders. The demographic patterns and family-related cultural values within Latinx families (e.g., family factors) are complexly intersected and have shown to contribute to Latinx families' daily lives in the United States, including their engagement with ECE (Mendez, Crosby, & Siskind, 2018). The following section will address trends in Latinxs' utilization of ECE, including both formal and informal care arrangements, and how various factors contribute to ECE participation among the Latinx population in the United States. It is critical to review this literature in order to provide rationale for the current study; it is important for ECE teacher preparation program faculty to be culturally competent and demonstrate such competency to prepare the ECE workforce to better understand the families they are serving and the ways in which they can provide high-quality care for Latinx young children and families.

### **Latinx Young Children and Families' Participation in ECE**

Latinxs have unique characteristics and are faced with unique experiences based on their demographic characteristics and cultural values, which impact their participation in ECE (Mendez et al., 2018). Recently, Latinxs' participation in ECE has been an emphasized topic in education research (Crosby et al., 2016), centering on participation trends and implications for preparing the ECE workforce to effectively work with this population. Data collected from the 2012 National Survey of Early Care and Education

(NSECE) show that roughly two thirds of Latinx preschoolers from low-income families participate in ECE, which is nearly equal to their low-income White peers yet lower than their low-income Black peers (Crosby et al., 2016). On the other hand, nearly one third of Latinx infants and toddlers from low-income immigrant households are enrolled in ECE compared to about half of their non-immigrant Latinx and White peers from low-income families and two thirds of their low-income Black peers (Crosby et al., 2016). Overall, Latinx young children are enrolled in ECE at lower rates than most of their peers. More recent research has investigated why these patterns exist, specifically by examining what individual-, family-, and society-level factors contribute to or limit Latinx families from equitable ECE participation.

Scholars have found that Latinx families' immigrant status might relate to their participation in ECE. Research on utilization patterns has found that, in general, Latinx immigrant parents are more likely to enroll their children in informal childcare (i.e., non-licensed home-based care; parental care) compared to formal arrangements (i.e., center-based care; licensed home-based care) (Miller, Votruba-Drzal, Levine, & Koury, 2014; Palacios, Kibler, & Simpson, 2017). Latinx parents' immigrant status may contribute to this finding, such that parents of immigrant status (whether authorized or unauthorized) might be fearful of enrolling their children in publicly funded child care, especially if the application process or other paperwork discloses family members' legal status and/or Immigration and Customs Enforcement (ICE) patrols near children's ECE program (Dreby, 2015a; Yoshikawa, 2011). Because parental involvement in education could be discouraged by personal and contextual factors, like immigrant status and the fear

mongering tactics from ICE officials, teachers may interpret parents' involvement in ECE as the degree to which parents care about their children's education (Turney & Kao, 2009). Therefore, it is important for the ECE workforce—especially those working in formal care arrangements—to have training on understanding the impact and potential barriers immigrant status have on Latinx families' participation in their children's ECE. ECE teacher preparation program faculty should model cultural competence and teaching strategies that can be used to respond to the needs of Latinx young children and their families; furthermore, program faculty should prepare future teachers to reflect on the ways in which Latinxs may face inequitable experiences when participating in ECE and how to navigate these experiences to promote equitable early learning.

Latinx cultural characteristics might also contribute to their engagement with ECE. Studies on ECE decision-making that use predominately Latinx samples have found that along with logistical ECE preferences (i.e., affordability, availability), parents may value programs that provide children opportunities to socialize with peers (a characteristic often associated with familism), and that are culturally congruent and reinforce their family's cultural and home language (Miller et al., 2014; Sandstrom & Chaudry, 2011). Thus, Latinx families' acculturation, or which cultural values they want to be transmitted to their children, may play a salient role in how Latinx families engage in their children's care arrangements. This evidence builds the case for program faculty to be culturally competent, so they have and portray positive beliefs about diversity, and are able to provide training to the ECE workforce around developing and utilizing CLR teaching practices in order to not only meet Latinx parents' preferences for their

children's education, but also provide learning experiences that bridge home and school realities for Latinx young children.

Researchers have also suggested that language-use may predict Latinx families' ECE participation in formal care. For example, in their study on ECE programs' impact on Latina immigrant mothers' human, social, and navigational capital, Vesely et al. (2013) found that participants utilized their children's ECE program to find services that support their English proficiency, a skill that is needed to enhance all three types of capital. Therefore, some Latinxs, particularly Spanish-speakers or those with limited English proficiency who want or need to develop English, may frequently engage in their children's care arrangements. On the other hand, Latinx parents who are primarily Spanish-speaking have reported language-use as a barrier to participating in their children's ECE (Karoly & Gonzalez, 2011; Soutullo, Smith-Bonahue, Sanders-Smith, & Navia, 2016; Turney & Kao, 2009). These findings provide implications for the preparation of the ECE workforce; it is imperative for ECE teacher preparation program faculty to prepare future teachers to (a) acknowledge how Latinxs' Spanish-language use could hinder families' involvement in their children's education (if the primary language used in their children's ECE program is English), (b) demonstrate positive beliefs about linguistic diversity, (c) utilize CLR teaching practices that encourage the use of home and school languages, and (d) determine strategies to increase Spanish-speaking parents' capital, as well as their engagement in their children's early learning experiences.

Researchers have determined that employment characteristics might also influence Latinx families' engagement with ECE. Specifically, parents' work schedules

have been documented as a predictor of their involvement in their children's education. Employed Latinx parents are likely to have a combination of standard and nonstandard work hours (Crosby & Mendez, 2017), and these hours may overlap during times in which ECE programs host schooling events or when children are working on schoolwork at home. Hence, engaging in ECE may be a challenge for some Latinx parents. As the ECE workforce is being prepared to work with children who have varying home-life circumstances, it is important for ECE teacher preparation program faculty to firstly understand the ways in which employment characteristics facilitate or impede Latinx families' participation in ECE, and secondly demonstrate this understanding to future teachers to help guide their development of cultural competence.

Latinx parents' migrant and seasonal work may also play a role in accessing ECE for their children. The presence of Migrant and Seasonal Head Start (MSHS) programs across the United States have risen in recent decades to respond to the needs of migrant worker families, who are largely of Latinx-origin (Schmit, 2014). In 2013, about 97% of young children enrolled in MSHS programs were from Latin American or Spanish-speaking countries (Schmit, 2014), but it remains unclear how many Latinx young children from migrant worker families participate in ECE programs other than MSHS. Like existing research has shown, Latinx migrant worker families, especially unauthorized families, may be fearful of enrolling their children in such publicly funded programs, like MSHS, if evidence of work permits is required or if ICE officials patrol near ECE programs (Dreby, 2015a; Yoshikawa, 2011). Thus, it is critical for ECE teachers, especially those serving migrant worker families, to be prepared to understand

how migrant work impacts Latinx families' utilization of and participation in ECE. At the same time, it is important for ECE teachers to be prepared with the knowledge and skills needed to navigate issues associated with migrant work, such as accessing work and residency permits and handling ICE and deportation experiences, which could contribute to disturbances in children's access to ECE.

Overall, multiple factors contribute to Latinx families' participation in ECE, especially formal care arrangements. As aforementioned, it is critical that ECE teacher preparation program faculty are culturally competent to help prepare the ECE workforce to assess and respond to the varying needs of the Latinx young children and families in which they serve to provide quality early education experiences for the children and families whom access care. After an extensive review of the literature, there is no evidence about the ways in which ECE teacher preparation programs support future teachers to effectively work with Latinx young children and their families (see Téllez, 2004 for suggestions for elementary and secondary teacher preparation programs on preparing teachers for Latinx youth). In the absence of this knowledge, it is vital to initially explore the role ECE teacher preparation programs play in equipping teachers' abilities to teach and then examine their efforts in preparing teachers' cultural competence. By highlighting the extant literature of ECE teacher preparation, the importance of program faculty—including the presence of their cultural competence—in preparing pre-service teachers and the need to evaluate their competencies will become clearer.



## **History of and Guiding Forces in ECE Teacher Preparation**

ECE teacher preparation is informed by research and theory on best practice for child development and learning, as well as family engagement. At the inception of formal ECE in the late 1800s, literature on ECE teacher preparation in the United States focused on training teachers to work with European-American children (Hinitz, Liebovich, & Anderson, 2015). Combining liberal arts and pedagogical methods, training schools and women's colleges instituted a number of practices from the European education system to help guide their teacher preparation program curriculum. Teacher preparation curriculum, at this time, included preparing teachers to understand and apply subject matter and general principles of teaching (Hinitz et al., 2015). At the dawn of the early 20<sup>th</sup> century, research prompted a growing concern that educational programs for young children were staffed by teachers without adequate knowledge about child development and effective teaching strategies for young children (Smith, 2001). In response to such concern, teacher educators began making changes to their ECE teacher preparation programs, such as requiring pre-service teachers to spend mornings working in classrooms and afternoons taking university courses in academic subjects (i.e., science, math, literature) and psychology (Teachers College Columbia University, 1934; Hinitz et al., 2015; Whipple, 1929). Large educational entities, such as the National Association for the Education of Young Children (NAEYC) and the Division for Early Childhood (DEC), were then founded as a result of greater research emphases on preparing quality ECE teachers, and became guiding forces on professional preparation and training for teachers in ECE (Smith, 2001).

NAEYC and DEC have developed various iterations of professional preparation standards and recommended practices as frameworks informed by research and practice to guide the preparation of teachers who work with young children (DEC, 1993, 2017a, 2017b; NAEYC, 2009, 2019). Under NAEYC's (2019) latest professional preparation standards, pre-service teachers should be provided a range of learning opportunities in their teacher preparation program, including diverse field experiences (i.e., various types of care arrangements; culturally and linguistically diverse settings; various communities; varying age ranges and ability levels), that are designed to enhance the knowledge base and application of competencies. Such competencies are the knowledge, understanding, beliefs, abilities, and skills related to (a) child development, (b) family and community partnerships, (c) child observation, documentation, and assessment, (d) developmentally, culturally, and linguistically appropriate teaching strategies, (e) content knowledge in early childhood curriculum, and (f) professionalism as an early childhood educator. NAEYC (2019) also asserts that ECE teacher preparation programs should require teaching method courses that prepare 21<sup>st</sup> century knowledge of child development and the science of learning, as well as general education courses to enhance pre-service teachers' content knowledge in science, math, language, and social sciences.

DEC's (2017a, 2017b) latest recommended practices and personnel standards are closely aligned to the standards provided by NAEYC, but specifically address professionals who work with young children at-risk for or who have developmental delays or disabilities. DEC personnel standards emphasize competency in the following areas: (a) child development and learning, (b) assessment, (c) natural

environments/inclusive settings, (d) partnerships with families, (e) transition, (f) collaboration among professionals, (g) health/medical considerations, and (h) curriculum and instructional strategies. Like NAEYC professional preparation standards, DEC personnel standards also assert that ECE teacher preparation programs provide diverse field experiences, teaching method courses, and both general and special education early childhood content to effectively equip pre-service teachers to be competent ECE teachers.

Together, NAEYC and DEC standards and recommendations serve as the foundation and provide guidance for many ECE teacher preparation programs (NAEYC, 2009). These recommendations provide an important vision of best practice for ECE teacher preparation programs who train teachers to effectively work across a range of settings with young children from various backgrounds. Across both sets of standards, competence in culturally and linguistically appropriate teaching practices are noted. Specifically, it is recommended that ECE teacher preparation programs equip teachers to know about, understand, and value the diversity of families and communities. This includes having a theoretical and empirical knowledge base on the ways that various factors (i.e., socioeconomic status; family structures, adversity, and supports; home languages; cultural values) shape young children's lives, and how to respect, affirm, and provide resources for each child's home culture and language. It is also asserted that ECE teacher preparation programs should prepare a repertoire of anti-bias teaching approaches among pre-service teachers, such as reflecting on personal beliefs and biases and considering how these beliefs and biases contribute to the decisions made in the classroom (NAEYC, 2019).

ECE teacher preparation programs are held accountable in preparing a workforce that meets these standards and competencies. Faculty within these programs are ultimately responsible for providing quality pre-service training and preparing future teachers to effectively work with culturally and linguistically diverse families. It is, therefore, critical to review the literature on ECE teacher preparation program faculty and their efforts in preparing an effective teacher workforce.

### **ECE Teacher Preparation Program Faculty and their Cultural Competence**

ECE teacher preparation program faculty develop, implement, and sustain programs of teacher preparation; therefore, their knowledge, practices, and beliefs largely contribute to what competencies pre-service teachers develop (Ryan & Gibson, 2015). To reiterate Bronfenbrenner's (2001) point of view, the person characteristics of program faculty contribute to the proximal processes occurring between program faculty and pre-service teacher, thus program faculty's knowledge, practices, and beliefs imparted on pre-service teachers lend to the development and refinement of pre-service teachers' knowledge, practices, and beliefs. Both NAEYC and DEC expect that ECE teacher educators, such as teacher preparation program faculty, are qualified to prepare pre-service teachers to meet professional personnel standards and acquire teaching competencies, including those relevant to cultural competence (DEC, 2017a, 2017b; NAEYC, 2009; 2019). The Association for Teacher Educators (ATE), an organization that promotes quality teacher education, has also provided standards for teacher educators, like program faculty, to ensure that those who are preparing the teacher workforce are equipped with expertise and experience in teaching courses, and providing

quality learning opportunities for pre-service teachers (ATE, 2008). Together, NAEYC, DEC, and ATE posit that teacher educators, such as program faculty, should demonstrate a comprehensive knowledge base of child development and teaching practices that are used to support children from varying cultural and linguistic backgrounds. ATE specifically acknowledges that program faculty should be required to demonstrate cultural competence by exhibiting CLR teaching practices, as well as possessing and portraying positive beliefs about diversity, in order to support pre-service teachers' cultural competence. In sum, the cultural competence of program faculty is important for developing pre-service teachers' cultural competence.

Although these large education organizations have provided standards and recommendations to guide ECE teacher preparation programs in ensuring that pre-service teachers are meeting certain expectations, the preparedness of program faculty to adequately equip future teachers is a concern according to scholars (IOM-NRC, 2015). For instance, after an extensive review of the literature, it is clear that despite standards and recommendations which expect culturally competent teacher educators, no research has yet to assess ECE teacher preparation program faculty's cultural competence. Only a few studies have examined the teaching strategies that program faculty have employed to foster pre-service teachers' cultural competence. These existing studies have shown that certain course material (e.g., topics that address diversity, social justice, equity, and anti-bias) and assignments (e.g., self-reflections, written journal entries, and working through case studies) that ECE teacher preparation program faculty provide in their courses help facilitate pre-service teachers' cultural competence, specifically their development of

CLR teaching practices (Blanchard et al., 2018; Correa, Hudson, & Hayes, 2004).

Additionally, requiring diverse field experiences in conjunction with content courses and supporting pre-service teachers to draw connections between what they learn in the course and what they observe in the classroom has been reported as a teaching strategy that some program faculty utilize to promote pre-service teachers' cultivation of CLR teaching practices (Anderson & Fees, 2018; Keengwe, 2010).

To date, no known studies exist that examine program faculty's beliefs about diversity—a core component of cultural competence. At the same time, and centering on the scope of the current study, to my knowledge, there is no extant literature that explores the ways in which ECE teacher preparation program faculty prepare pre-service teachers to work with Latinx young children and families. This missing information is alarming considering the salient role program faculty play in preparing pre-service teachers to work with young children from varying cultural and linguistic backgrounds, including those of Latinx descent. This gap in the literature underscores the need to evaluate program faculty's cultural competence to gain a better understanding of how they foster pre-service teachers' cultural competence. Research highlighting program faculty's CLR teaching practices and beliefs about diversity that they employ or possess to support pre-service teachers' cultural competence are helpful for providing some insight on how program faculty might be meeting NAEYC, DEC, and ATE teacher educator expectations, and ultimately how they are preparing an ECE workforce that is effectively equipped to serve each child and family whom access care. Therefore, there is not only a need to evaluate ECE teacher preparation programs faculty's cultural competence for the

purpose of ensuring they are culturally competent to support pre-service teachers' cultural competence, but also there is a need to examine the ways in which program faculty equip pre-service teachers with teaching knowledge, practices, and beliefs relevant to Latinx young children and families to ensure that they preparing pre-service teachers who can effectively meet the unique needs of this rapidly growing population.

### **Program Faculty Work Burnout and Efficacy**

As previously described, Latinx young children are characteristically different from their peers, as they are more likely than any other racial/ethnic group to live in poverty (Gennetian et al., 2019), have an undocumented immigrant parent (Clarke et al., 2017), have a parent whose first language is Spanish (Child Trends, 2019), and have a parent who works nonstandard work schedules (Crosby & Mendez, 2017). Given these differences, Latinx young children and their families face unique challenges (i.e., stress associated with living in poverty; immigration policies and enforcement; acculturative stress; hassles associated with nonstandard work schedules) that oftentimes situates them in vulnerable positions (Mendez et al., 2018). These challenges may place higher expectations on the ECE workforce, especially future teachers who plan to work or reside in communities with a rapidly growing or high Latinx population. Concomitantly, these challenges are also likely to create work demands on program faculty who prepare future teachers to work in these communities. Work demands have not been explored among ECE teacher preparation program faculty, particularly, but in samples of higher education faculty, in general, and among primary and elementary teachers. Research in these fields has typically examined feelings of work burnout and perceived teaching efficacy as a

result of rising work demands (Björk, Stengård, Söderberg, Andersson, & Wastensson, 2019; Trépanier, Fernet, Austin, Forest, & Vallerand, 2014; Tuxford & Bradley, 2015; Xu & Payne, 2019). Work burnout occurs frequently among individuals who work with people in some way and experience increased feelings of emotional exhaustion, negative attitudes about one's work, and negative self-evaluations (Mashlach & Jackson, 1981). Teaching efficacy, which has been defined as a teachers' belief in her/his own ability to affect their students' learning (Tschennen-Moran & Hoy, 1998), has been shown to be compromised when work demands become challenging to navigate (Björk et al., 2019). With the rapidly diversifying nation—in large part due to Latinxs—and the increasing pressure from NAEYC, DEC, and ATE with recommendations for program faculty to be culturally competent and prepare culturally competent teachers, ECE teacher preparation program faculty may be experiencing changes in their feelings of work burnout and perceived teaching efficacy. Moreover, though not in the field of ECE teacher preparation, research centered on the associations between cultural competence, work burnout, and work-related efficacy among professionals across various disciplines (i.e., higher education faculty; practicing counselors; registered nurses) has demonstrated that professionals with higher levels of cultural competence report lower levels of work burnout (or infrequent or minimal feelings of work burnout, see Uzun & Sevinç, 2015; Wesółowska et al., 2018) and higher levels of work-related efficacy (Chen, 2016; Matthews, Barden, & Sherrell, 2018), and vice versa. These same patterns could be present among ECE teacher preparation program faculty, which could have considerable implications on how they support pre-service teachers' cultural competence, and



ultimately prepare an effective ECE workforce. Therefore, it is important to examine how ECE teacher preparation program faculty's cultural competence is related to their feelings of work burnout and perceived teaching efficacy. Obtaining this information will not only contribute to the knowledge base on ECE teacher preparation program faculty, but also it could provide implications for program improvement, specifically what support or professional development opportunities program faculty may need to confidently and effectively prepare pre-service teachers to work with young children from various cultural backgrounds, and those of Latinx heritage.

## CHAPTER V

### THE CURRENT STUDY

The overarching goal of the current study is to examine ECE teacher preparation program faculty's cultural competence and strategies for preparing pre-service teachers to work with Latinx young children and families. In light of previous literature indicating that ECE teacher preparation program faculty play a salient role in developing pre-service teachers' competencies, it is important to consider program faculty's cultural competence to ensure that they are demonstrating CLR teaching practices and positive beliefs about diversity in order for these practices to be observed, understood, and applied by pre-service teachers. Also, given the increasing attention from education stakeholders on developing a culturally competent ECE workforce, the current study aims to identify program faculty's cultural competence and its association with feelings of work burnout and perceived teaching efficacy—two factors likely to be influenced by such heightening demands and to impact pre-service teachers' ability to cultivate their teaching repertoire. Additionally, considering the rapidly growing Latinx population in the United States, it is relevant to further investigate how program faculty prepare pre-service teachers to work with Latinx young children and families. It is imperative to elucidate what specific teaching knowledge and practices, resources, and professional development opportunities program faculty engage in or provide to their pre-service teachers in order to support Latinx young children and families.

To address the aims described above, the following research questions were investigated in the current study:

**RQ 1.** Is there an association between ECE teacher preparation program faculty self-reported cultural competence and their feelings of work burnout and perceived teaching efficacy? (See Figures 1 and 2 for a conceptual model.)

**Hypothesis.** ECE teacher preparation program faculty's cultural competence is negatively associated with feelings of work burnout and positively associated with perceived teaching efficacy.

**RQ 2.** How do ECE teacher preparation program faculty prepare pre-service teachers for their work with Latinx young children and families?

## CHAPTER VI

### METHODS

#### **Participants**

To address the first research question, program faculty working in ECE teacher preparation programs in public and private, two- and four-year institutions of higher education (IHE) in the United States were recruited to participate in an online Qualtrics survey. The survey was designed to examine program faculty's perspectives regarding their cultural competence, work burnout, and teaching efficacy to support pre-service teachers' cultural competence. Program faculty were eligible to participate in the study if they were full-time instructors and teaching at least one course in an ECE teacher preparation program during the Spring or Fall 2020 semesters.

The sample was recruited to be representative of ECE teacher preparation program faculty in the United States regardless of the setting they instruct in (i.e., 2-year versus 4-year IHE). It was important to examine responses from program faculty from a range of IHEs because of the many and varied pathways the ECE teacher workforce take to work in classrooms with young children (Ryan & Gibson, 2015; Whitebook et al., 2015). An a-priori sample size analysis was conducted with a medium, standardized beta effect size of 0.30 and desired statistical power level at 0.80 ( $p < 0.05$ ) and suggested a minimum sample size of 100 participants to detect differences in the data. 117 program faculty participated in the current study (see Table 1 for all descriptive statistics on

demographic variables). Similar to teacher preparation program faculty census data (see Early & Winton, 2001; National Research Council, 2010), most participants self-identified as White (81.40%), female (91.50%), and having either a Master's (33.90%) or Doctorate degree (66.10%). Few participants self-identified as Black or African American (10.20%), American Indian or Alaska Native (1.70%), Asian (1.70%), or other (5.10%). A small fraction of the sample indicated Hispanic/Latinx ethnicity (10.20%). Nearly a third of participants were in the 45-54 year age range (31.40%), followed by the 55-64 (28.80%) and 35-44 (22.00%) age ranges. Slightly over half of participants were employed at 4-year institutions (50.80%), with 41.50% and 7.60% of the sample working in either 2-year or other types of IHEs (e.g., some participants noted their institution included a Master's or Doctoral program and did not consider it to be a 4-year institution), respectively. Participants' institutions were located across 36 different states. Most participants were employed at their current institution for less than five years (33.90%), followed by 5-10 years (25.40%) and 11-15 years (15.30%). For each academic semester, program faculty reported their teaching load, or the number of courses taught; specifically, during the Spring 2020 semester, over a third of participants taught 2-3 courses (38.10%); during the Summer 2020 semester, a majority of participants either did not teach a course or taught one course at most (66.10%); during the Fall 2020 semester, 39.80% of participants taught 4-5 courses. Throughout their careers, the sample participated in a number of professional development workshops and/or courses focused on cultural competence. Approximately 40.70% of program faculty engaged in 11 or more workshops and/or courses focused on cultural competence;

20.30% of the sample participated in 4-6 of these types of workshops and/or courses. More specifically, since being employed at their current institution, over a third of participants indicated engagement in 1-3 workshops and/or courses focused on cultural competence (36.40%), followed by those who participated in 4-6 (21.20%) and 7-10 (22.00%) of these professional development opportunities. Over half of program faculty reported that since the start of employment at their current institution, they taught a course specifically focused on diversity, anti-bias curriculum, culturally relevant pedagogy, social justice, or another closely related topic (54.20%).

It is also important to understand the demographic information of the teacher preparation programs in which these program faculty work in. About half of participants indicated that their program offered a teacher licensure track (50.80%). When asked about what age ranges are included in their state's license, if provided by the teacher preparation program, program faculty reported a range of responses (i.e., birth through kindergarten; birth through second, third, or sixth grade; preschool through third grade; kindergarten through sixth grade), reflecting the range of licensure options depending on state provisions. Program faculty indicated that the majority of the pre-service teachers in their program are White (68.60%) and non-Latinx (80.50%). Only a small fraction of participants reported that the majority of the pre-service teachers in their program are Black or African American (12.70%), American Indian or Alaska Native (2.50%), Native Hawaiian or Pacific Islander (0.80%), or other (14.40%). The "other" category could indicate that there is no majority (e.g., programs have a fairly even split of pre-service teachers from varying racial groups) or that program faculty could not identify their pre-

service teachers' racial background. About 17.80% of the sample indicated that the majority of students in their program were of Hispanic/Latinx ethnicity.

To examine the second research question, a subsample of program faculty from the larger sample who participated in the survey, and were located in states with a rapidly growing Latinx population or high Latinx population states (Stepler & Hugo Lopez, 2016), were recruited to participate in a phone interview focused on preparing pre-service teachers to work with Latinx young children and their families. Program faculty living in a state with a rapidly growing Latinx population or a high Latinx population state were contacted via email and asked to participate in this portion of the study. Considering Mason's (2010) analysis of sample sizes across qualitative dissertation research studies and the significance of saturation in conducting qualitative interviews (Morse, 1995), a number from 10-20 participants was the targeted sample size. Out of 19 eligible program faculty who indicated initial interest in participating in the phone interview, 15 program faculty scheduled and participated in the phone interview. The majority of program faculty identified as White, followed by Latinx and Black. Nine participants indicated that their teacher preparation program was located in a high Latinx population state, and six reported that their program was located in a rapidly growing Latinx population state. Out of the 15 program faculty, eight worked at a 2-year IHE and seven worked at a 4-year IHE (two participants who worked at a 4-year IHE indicated that their teacher preparation program also offers graduate degrees, such as a Master's and/or Doctorate degree). The number of years program faculty worked at their current IHE ranged from 2 to 29 years,  $M = 11.13$ ,  $SD = 8.41$ .

## **Procedure**

All program faculty sampled in the current study were recruited from listservs of emails through the National Association of Early Childhood Teacher Educators (NAECTE) and Associate Degree Early Childhood Teacher Educators (ACCESS), professional organizations of program faculty working in ECE teacher preparation programs at 2- and 4-year universities. Participants were also recruited through a post shared on NAECTE's private Facebook group, and via personal contacts of the investigators' dissertation committee. Program faculty were contacted via email or through a Facebook private group post regarding their general interest in participating in the study. Interested program faculty were sent an informational email with the approved IRB study documents (i.e., study information document; Qualtrics survey link) from May to November 2020. Program faculty were asked to complete demographic, cultural competence, work burnout, and teaching efficacy questions within the Qualtrics survey (see Appendix C). The survey took 15-20 minutes to complete, and participants who completed the survey were entered into a drawing for one of six \$25 Amazon gift cards.

In the Qualtrics survey, participants were asked a question about the state in which their ECE teacher preparation program is located. Using U.S. Census Bureau data, Pew Research Center has identified twenty-seven states as either rapidly growing Latinx population states or high Latinx population states (see Stepler & Hugo Lopez, 2016). Program faculty who reported teaching in ECE teacher preparation programs in the following rapidly growing Latinx population states (Alabama, Arkansas, Delaware, Kentucky, Louisiana, Maryland, Mississippi, North Carolina, North Dakota, South



Carolina, South Dakota, Tennessee, Vermont, Virginia, and Wyoming) and high Latinx population states (Arizona, California, Colorado, Florida, Georgia, Illinois, Nevada, New Jersey, New Mexico, New York, and Texas) were emailed about their interest in participating in a 30-45-minute phone interview. Phone interviews were scheduled one-to-three weeks after program faculty provided consent and completed the survey. The interviews were recorded using Simple Recorder and later transcribed. Participants who completed the phone interview were entered into a drawing for one of three \$50 Amazon gift cards.

## **Measures**

*Multicultural Teaching Competence Scale.* The MTCS (Spanierman et al., 2011; see Appendix C for the full measure) was used to address **RQ 1**, specifically by examining program faculty's self-reported multicultural teaching knowledge and skills—observed variables that construct the latent variable, cultural competence (see Figures 1 and 2 for a conceptual model of the study variables). The MTCS is grounded in extant literature and was developed to measure teachers' multicultural teaching competence, or their perceived ability to use certain CLR teaching practices among a culturally diverse student population. It is important to note that the MTCS originated from a tri-partite model of multicultural competence developed by Sue and colleagues (1982), which included three competence constructs as a measure of multicultural competence: awareness, knowledge, and skills. Although these principles from Sue et al.'s model were used to help create the MTCS, only the knowledge and skills constructs showed adequate psychometric properties, and therefore, were deemed viable factors of the

measure among teacher preparation program faculty ( $\alpha=.93$ ; Kucuktas, 2016). The current version of MTCS with the knowledge and skills constructs was used for the current study. This measure consisted of 16 items in which participants responded via a 5-point Likert scale ranging from (1) “strongly disagree” to (5) “strongly agree”. Six items measured program faculty’s multicultural teaching knowledge, or knowledge of concepts, such as teaching strategies, ethnic identity theories, historical experiences of minoritized groups, and community resources. Ten items measured participants’ multicultural teaching skills, or abilities to embrace diversity, examine instructional materials for bias, integrate cultural values of minoritized groups into their teaching, and provide equitable learning experiences. Items negatively worded were reverse coded. The lowest possible score on the MTCS was 16; lower total scores corresponded with limited knowledge and abilities to demonstrate CLR teaching practices. The highest possible score on the MTCS was 80; higher total scores on the MTCS indicated greater knowledge and abilities to demonstrate CLR teaching practices to pre-service teachers. Chronbach’s alpha for the current study was measured and yielded good reliability ( $\alpha = 0.89$ ).

*Professional Beliefs about Diversity Scale (PBDS).* Beliefs about diversity was assessed using Pohan and Aguilar’s (2001) empirically grounded scale to examine **RQ 1**, specifically by inferring the latent variable, cultural competence (see Figures 1 and 2 for a conceptual model of the study variables). The PBDS was developed to assess educators’ professional beliefs about or attitudes towards diversity (i.e., race/ethnicity, gender, social class, sexual orientations, disabilities, language, religion) and has been

deemed valid and reliable among program faculty across a range of programs at IHEs ( $\alpha=.89$ ; Pohan & Aguilar, 2001). Using a 5-point Likert scale ranging from (1) “strongly disagree” to (5) “strongly agree”, program faculty were asked to indicate their professional beliefs on 25 various issues of diversity in various educational contexts (i.e., instruction, staffing, segregation/ integration, ability tracking, curricular materials, multicultural/monocultural education). Items that were worded negatively were reverse coded. The lowest possible score on the PBDS was 25; low total scores reflected general intolerance for diversity, or negative beliefs about diversity. The highest possible score on the PBDS was 125; high total scores reflected an openness to or acceptance of most (if not all) diversity issues, or more positive beliefs about diversity. Midrange total scores reflected a general intolerance, acceptance of, or indifference toward some diversity issues. For example, midrange total scores may have suggested acceptance of some issues and intolerance for others. Chronbach’s alpha for the current study was measured and showed fair reliability ( $\alpha = 0.78$ ). The full measure is included in Appendix C.

*Maslach Burnout Inventory.* The MBI (Maslach & Jackson, 1981, see Appendix C) was used to address **RQ 1** by examining the link between program faculty’s reported cultural competence and feelings of work burnout. Findings from burnout syndrome research led Maslach and Jackson to develop the MBI with the intent to assess various factors of burnout among working professionals. The MBI has been tested and found valid and reliable among a wide range of human service professionals, including educators ( $\alpha=.83$  for frequency and  $\alpha=.84$  for intensity; Barkhuizen, Rothmann, & Vijver, 2014; Maslach & Jackson, 1981). The current study employed the original

version of the MBI, which consisted of three subscales—emotional exhaustion (9 items), depersonalization (5 items), and personal accomplishment (8 items)—rated on two dimensions: frequency (ranging from 1 “never” to 7 “everyday”) and intensity (ranging from 1 “very mild, barely noticeable” to 7 “major, very strong”). Higher scores on the emotional exhaustion and depersonalization subscales suggested higher degrees of experienced work burnout (or more feelings of work burnout), whereas low scores on the personal accomplishment subscale indicated higher degrees of experiencing work burnout (or more feelings of work burnout). Negatively worded items across the subscales were reverse coded to create a total work burnout score for each participant, which was used in the analyses. The lowest possible score on the MBI was 44; lower scores corresponded with infrequent, no-to-minimal feelings of work burnout. The highest possible score on the MBI was 308; higher scores suggested frequent, intense feelings of work burnout. Chronbach’s alpha for the current study was measured and indicated good reliability ( $\alpha = 0.86$ ).

*Personal Efficacy Beliefs Scale (PEBS).* This instrument, grounded in Bandura’s (1977, 1986) social learning theory, was developed by Riggs, Warka, Babasa, Betancourt, and Hooker (1994), to measure work-specific efficacy, or perceived skill and ability, of employees working in IHEs. Riggs and colleagues’ scale has been validated and considered reliable among program faculty across a range of programs in IHEs ( $\alpha=.86$ ; Riggs et al., 1994). This study used this scale to investigate **RQ 1** by testing the association between program faculty’s reported cultural competence and perceived teaching efficacy. Instructions for this scale were adapted to consider program faculty’s

ability to prepare pre-service teachers, specifically, to be culturally competent (e.g., I have all the skills needed to prepare cultural competence among pre-service teachers very well.). Participants were asked to rate their teaching efficacy by responding to 10 items on a 7-point Likert scale ranging from (1) “strongly disagree” to (7) “strongly agree”. Items that were negatively worded were reverse coded. The lowest possible score on the PEBS was 10; lower scores indicated lower perceived teaching efficacy. The highest possible score on the PEBS was 70; higher total scores indicated higher perceived teaching efficacy. Chronbach’s alpha for the current study was measured and showed good reliability ( $\alpha = 0.87$ ). The full measure is included in Appendix C.

*Qualitative Interview Questions.* Using critical race, borderland’s, and Bronfenbrenner’s bioecological systems theory, in addition to the extant literature focused on the ways in which teacher preparation programs equip pre-service teachers with teaching knowledge and practices, three sets of interview questions were developed to measure **RQ 2**, or how ECE teacher preparation program faculty prepare pre-service teachers to work with Latinx young children and families. The first set of questions asked participants for their perspectives about their current context, specifically the demographic make-up of the community in which their institution is located in and what they think the context is like for Latinx children and families who live there. These questions were used not only to help ground participants’ responses for the interview, but also to provide participants the space to acknowledge inequities they perceive to be rooted in the community that intentionally, or unintentionally, marginalize Latinx young children and families. At the same time, this set of questions was used to encourage

border crossing by asking participants to think about the Latinx experience within the community, including the types of resources available to support Latinx families, and how tolerant or accepting participants think the community is to a growing or prominent number of Latinxs, Spanish and English use, and immigration and migration trends. It was important to understand participants' perceptions about the community as it provided information about the lens participants were operating under and the degree to which there is a need in the community to prepare ECE teachers to serve a rapidly growing or high Latinx population. The second set of questions asked participants what they thought their teacher preparation program is doing to help prepare pre-service teachers to work with Latinx young children and families. These questions asked about what teaching practices, knowledge, and content and beliefs about diversity their teacher preparation program promotes in their program philosophy, coursework, or field experiences for pre-service teachers to learn about and/or develop. This set of questions also considered any changes over time in teaching practices, knowledge, and content and beliefs about diversity that participants' teacher preparation program promotes or holds, considering the growing number of Latinxs in the United States (Child Trends, 2018; Krogstad & Noe-Bustamante, 2019) and increasing attention from leading education organizations in calling for teacher preparation programs to prepare culturally competent teachers (DEC, 2017; NAEYC, 2019). These questions were used to a) gain insight on the border crossing that teacher preparation programs facilitate among pre-service teachers to aid in pre-service teachers' understanding of the Latinx young children and families whom they currently or will serve, including the inequities faced by Latinxs, and b) identify CLR

teaching practices and beliefs about diversity needed for disrupting these inequities and effectively supporting Latinx young children and families. The last set of questions asked participants what they think they are doing to help prepare pre-service teachers to work with Latinx young children and families. These questions asked about their teaching practices, knowledge, and content and beliefs about diversity that participants, themselves, hold or promote in their courses or interactions with pre-service teachers. Similar to the second set of questions, this set of questions also considered changes over time in teaching practices, knowledge, and content and beliefs about diversity, given the aforementioned reasons. These questions were used to examine the proximal processes, or interactions, occurring between program faculty and pre-service teachers and how these proximal processes, or interactions, support pre-service teachers' a) border crossing to better understand the Latinx young children and families they currently or will serve, including the inequities faced by Latinxs and b) CLR teaching practices and beliefs about diversity needed for ameliorating these inequities and effectively supporting Latinx young children and families. Interview questions and prompts that were asked during the phone interviews can be found in Appendix C.

### **Data Analysis Plan**

Descriptive statistics and correlations among demographic and key study variables (i.e., cultural competence, specifically scores on the MTCS and PBDS; work burnout; teaching efficacy) were examined for **RQ 1**. Though not a focus of the current study, these tests were used to summarize the data and understand relationships across variables. Frequencies and means were computed depending on the nature of the

variables (e.g., frequencies were run for dichotomous and multilevel categorical variables and means were calculated for continuous variables). Furthermore, eta coefficient tests were used to assess the association between multilevel categorical variables (e.g., participant's race) and the key study variables, considering the key study variables were continuous in nature. Coefficient values between 0.10 to 0.29 indicated a weak association, values between 0.30 to 0.49 indicated a medium association, and values greater than 0.50 indicated a strong association (Martin & Brigmon, 2012). Biserial correlations were used to test the association between dichotomous variables (e.g., participant's ethnicity was reported as Latinx or non-Latinx) and the key study variables;  $p$  values less than 0.05 suggested a significant association. Pearson's correlations were used to examine the association between the key study variables;  $p$  values less than 0.05 suggested a significant association. Mean comparisons were run for significant or moderate to high associations to help contextualize the findings.

Structural equation modeling (SEM) was used to test **RQ 1**. SEM was selected considering that this study examined a latent construct (cultural competence) with two manifest variables (MTCS and PBDS composite scores) comprising this construct. Additionally, SEM was chosen because it takes measurement error into account, and, therefore helps draw less biased estimates in the association being tested (Wang & Wang, 2012). One model was fit using *Mplus* statistical software (see Figures 1 and 2). The full information maximum likelihood was used to address missing data. This method was chosen because it leads to less biased estimates compared to other missing value approaches (Acock, 2005; Cox, McIntosh, Reason, & Terenzini, 2014). Overall there



were only six different patterns of missingness present in the variables included in the model. A missing value analysis was conducted and estimated mean correlation and covariance coefficients were not significant,  $\chi^2(1636) = 1556.73, p = 0.92$ , suggesting that the data were missing completely at random.

Chi-square tests of independence were used to determine the fit of the model. A non-significant chi-square indicates a good model fit (Kline, 2011). Four additional fit indices were examined: root-mean-square error of approximation (RMSEA) was used, and values below 0.05 indicated good model fit (Kline, 2011); the comparative fit index (CFI) was used, and values of 0.95 or greater corresponded with good model fit (Kline, 2011); the Tucker Lewis index (TLI) was used, and values of 0.95 and greater suggested good model fit (Kline, 2011); and finally, the standardized root mean square (SRMR) residual was used, and values less than 0.08 indicated good model fit (Kline, 2011).

Qualitative data collected to address **RQ 2** were analyzed using a thematic analysis framework and inductive analysis. Thematic analysis is frequently employed in educational and qualitative research, particularly when data are organized by themes and patterns (Glesne, 2015). Thematic analysis was used as a framework for the current study via analyzing data using categories, themes, and codes identified. Inductive analysis was also implemented to examine the data. Hatch (2002) has asserted that under inductive analysis, data are examined by (1) having individual pieces of evidence, (2) collectively analyzing the evidence, and (3) identifying patterns across the data. This analytical framework was used by first reading all the data from the phone interview transcripts. Then, decisions were made regarding how the data fit under themes, or

“frames of analysis” as described by Hatch (2002). After these themes were determined, the data were further examined to ensure that these themes were salient across the data and to assess for relationships within the data. Next, data were sorted to find examples that are aligned or in conflict with the relationships identified to ensure different perspectives were represented, aiding in the credibility of the findings (Noble & Smith, 2015). Next, sub-categories and codes within each category, and within each theme, were identified and organized. After a careful review of the codes, the organization of the data were cross checked again to establish reliability (Lincoln & Guba, 1985; Noble & Smith, 2015), and a finalized outline demonstrating the relationships within and between themes were produced. Finally, specific pieces of data (i.e., quotes, notes) were gathered to support the codes and themes from the analysis. This data analysis plan was incorporated to rigorously and meticulously examine the data while minimizing threats to validity, especially ethical dilemmas (as previously described in the positionality statement).

## CHAPTER VII

### QUANTITATIVE RESULTS

#### **Descriptive Statistics and Correlations**

Tables 2, 3, and 4 show the descriptive statistics and correlations found. For the most part, program faculty reported relatively high cultural competence, related to ability to demonstrate CLR teaching practices (MTCS),  $M = 67.80$ ,  $SD = 8.26$ , and beliefs about diversity (PBDS),  $M = 104.89$ ,  $SD = 9.23$ . The mean for reported work burnout,  $M = 111.90$ ,  $SD = 33.50$ , suggested that program faculty felt relatively infrequent and minimal feelings of work burnout. Finally, the mean for teaching efficacy,  $M = 48.34$ ,  $SD = 10.34$ , indicated program faculty were moderately efficacious in their ability to prepare pre-service teachers to be culturally competent.

Eta coefficient tests determined moderate associations between the following demographic variables and key study variables: the number of cultural competence related professional development opportunities program faculty participated in throughout their career and MTCS score,  $\eta = 0.44$ ; the number of cultural competence related professional development opportunities program faculty participated in at their current IHE and MTCS score,  $\eta = 0.40$ ; the race of the majority of students in the teacher preparation program and PBDS scores,  $\eta = 0.36$ ; program faculty's age and work burnout,  $\eta = 0.33$ ; the number of years the program faculty worked at their current institution and work burnout,  $\eta = 0.30$ ; program faculty's Spring teaching load and work

burnout,  $\eta = 0.39$ ; program faculty's race and teaching efficacy,  $\eta = 0.36$ ; program faculty's age and teaching efficacy,  $\eta = 0.36$ ; the number of cultural competence related professional development opportunities program faculty participated in at their current IHE and teaching efficacy,  $\eta = 0.32$ ; and the age range of teaching licensure the teacher preparation program offers and teaching efficacy,  $\eta = 0.37$ . Because one of the main goals of the current study was to shed light on program faculty's cultural competence, only mean comparisons were examined for moderate relationships found between demographic variables and MTCS and PBDS scores. Results showed that program faculty who engaged in more cultural competence related professional development opportunities throughout their career compared to their counterparts reported higher MTCS mean scores (11 or more opportunities,  $M = 71.52$ ,  $SD = 5.63$ ; 7-10 opportunities,  $M = 68.81$ ,  $SD = 7.66$ ; 4-6 opportunities,  $M = 64.75$ ,  $SD = 7.59$ ). Similarly, program faculty who engaged in more cultural competence related professional development opportunities at their current IHE compared to their counterparts reported higher MTCS mean scores (7-10 opportunities,  $M = 72.69$ ,  $SD = 5.61$ ; 11 or more opportunities,  $M = 70.50$ ,  $SD = 8.21$ ; 4-6 opportunities,  $M = 67.12$ ,  $SD = 7.47$ ). Program faculty whose program offers the birth through third grade teaching license or the birth through kindergarten teaching license reported higher PBDS mean scores,  $M = 109.09$ ,  $SD = 4.98$  and  $M = 107.60$ ,  $SD = 7.25$ , respectively, compared to program faculty whose program offers teaching licenses with different age ranges (i.e., birth through second or sixth grade; preschool through third grade, kindergarten through sixth grade). Finally, program faculty who work in teacher preparation programs with majority of pre-service teachers'

racial background being White or “other” reported higher PBDS mean scores,  $M = 106.25$ ,  $SD = 8.29$  and  $M = 106.19$ ,  $SD = 6.69$ , respectively, compared to program faculty who work in teacher preparation programs with a majority of pre-service teachers’ racial background being Black or African American, American Indian or Alaska Native, or Native Hawaiian or Pacific Islander.

Using biserial correlation tests, significant associations also emerged between demographic and key study variables. Program faculty’s Latinx identification, or being Latinx, positively associated with MTCS scores,  $M = 73.25$ ,  $SD = 5.26$ ,  $r = 0.22$ ,  $p < 0.05$ . Being Latinx also positively correlated with PBDS scores,  $M = 111.58$ ,  $SD = 3.53$ ,  $r = 0.25$ ,  $p < 0.01$ . Highest degree attained positively correlated with MTCS scores,  $r = 0.22$ ,  $p < 0.05$ , such that program faculty with Doctorate degrees reported higher MTCS means than those with Master’s degrees,  $M = 69.06$ ,  $SD = 7.59$  and  $M = 65.28$ ,  $SD = 9.05$ , respectively. Highest degree attained was also positively associated with PBDS scores,  $r = 0.22$ ,  $p < 0.05$ , such that program faculty with Doctorate degrees reported higher MTCS means than those with Master’s degrees,  $M = 106.37$ ,  $SD = 9.43$  and  $M = 102.00$ ,  $SD = 8.18$ , respectively. Finally, teaching a course focused on cultural competence or other related topics at the current IHE positively correlated with MTCS scores,  $M = 69.75$ ,  $SD = 8.11$ ,  $r = 0.26$ ,  $p < 0.01$ .

Pearson’s  $r$  correlation analyses were conducted to examine relationships between the key study variables. As expected, program faculty’s cultural competence, particularly reports on the MTCS, was negatively correlated with scores on the measure related to work burnout, suggesting that higher levels of cultural competence were linked to

infrequent, less intense feelings of work burnout,  $r = -0.24, p < 0.05$ . Program faculty's reported cultural competence, both abilities and beliefs, was positively related to teaching efficacy, indicating that higher cultural competence was associated with higher levels of teaching efficacy, MTCS  $r = 0.61, p < 0.01$ ; PBDS  $r = 0.28, p < 0.01$ .

### **Research Question Findings**

Relationships between the program faculty's cultural competence, work burnout, and teaching efficacy were further analyzed via structural equation modeling. The empirical model, showing unstandardized and standardized regression weights, can be found in Figures 3 and 4, and the output is displayed in Table 4. Overall, model fit indices suggested an excellent model fit to the data,  $\chi^2(1) = 0.04, p = 0.84$ ; RMSEA = 0.00; CFI = 1.00; TLI = 1.00. SRMR = 0.01. Program faculty's cultural competence was significantly associated with work burnout ( $b = -1.52, p < 0.05, \beta = -0.30$ ) and teaching efficacy ( $b = 1.16, p < 0.01, \beta = 0.75$ ). In other words, higher levels of cultural competence were associated with infrequent, minimal feelings of work burnout and higher perceived teaching efficacy among program faculty. The inverse of this relationship is also true, such that lower levels of cultural competence were associated with frequent, intense feelings of work burnout and lower perceived teaching efficacy. Overall, the study hypothesis for **RQ 1** was supported.

## CHAPTER VIII

### DISCUSSION OF QUANTITATIVE RESULTS

The purpose of the quantitative part of the study was to examine ECE teacher preparation program faculty's self-reported cultural competence and its association with feelings of work burnout and perceived teaching efficacy. In response to the rapidly diversifying US child population (Child Trends, 2018), education stakeholders have called upon teacher preparation programs to prepare a culturally competent ECE workforce (DEC, 2017b; NAEYC, 2019). One way to support this effort is to ensure that teacher educators, such as program faculty, are culturally competent, considering that program faculty's competencies help shape pre-service teachers' competencies (ATE, 2008; Ryan & Gibson, 2015). At the time same, because of the increasing pressure from education entities on teacher preparation programs to prepare a culturally competence ECE workforce, teacher preparation program faculty could experience work burnout and might feel less efficacious in their teaching abilities, particularly if their cultural competence is underdeveloped. Therefore, it was important to explore the relationships between program faculty's self-reported cultural competence, feelings of work burnout, and perceived teaching efficacy. Overall, results from this part of the current study showed that program faculty's self-reported cultural competence was negatively linked to feelings of work burnout and positively associated with perceived teaching efficacy. In other words, higher levels of reported cultural competence (or the demonstration of

greater knowledge and abilities to demonstrate CLR teaching practices and openness and acceptance of diversity) were linked to infrequent, minimal feelings of work burnout and higher perceived teaching efficacy among program faculty. The inverse of this relationship is true, such that lower levels of reported cultural competence (or the demonstration of weaker knowledge and abilities to demonstrate CLR teaching practices and intolerance to diversity) was associated with frequent, intense feelings of work burnout and lower perceived teaching efficacy among program faculty. These findings underscore the importance of fostering program faculty's cultural competence not only to minimize their feelings of work burnout and improve perceived teaching efficacy, but also to strengthen pre-service teachers' cultural competence and contribute to the development of a culturally competent ECE workforce that can effectively support the culturally and linguistically diversifying US child population.

Despite the importance of ensuring that the ECE workforce is prepared to work with culturally and linguistically diverse young children and families, the examination of program faculty's cultural competence is virtually nonexistent in the literature. The current study serves as one of the first to provide information on ECE program faculty's self-reported cultural competence and associations with feelings of work burnout and perceived teaching efficacy. Results from this part of the current study indicated that program faculty reported relatively high levels of cultural competence in terms of their ability to demonstrate CLR teaching practices and having positive beliefs about diversity. Given the importance that program faculty's cultural competence may have in developing pre-service teachers' cultural competence (Ryan & Gibson, 2015), it was reassuring to



discover that program faculty, for the most part, report being culturally competent, and thus are likely to demonstrate teaching practices and impart beliefs about diversity to pre-service teachers that are supportive to culturally and linguistically diverse young children and families. Although this part of the current study did not provide evidence on pre-service teachers' cultural competence, it does advance the field's understanding of *who* is preparing the ECE workforce, which could shed light on the kinds of competencies program faculty already acquire and are possibly preparing among the ECE workforce. Thus, these findings lend support to the idea that because program faculty are culturally competent, they may have a focus on developing cultural competence among the future ECE workforce. More evidence is needed to provide support for this argument, because it could be that although program faculty self-report high levels of cultural competence, there may be other teaching competencies at the forefront of teacher preparation programs that program faculty emphasize more in their courses than cultural competence. Earlier research has shown that ECE teacher preparation programs prioritize preparing pre-service teachers with other teaching competencies (e.g., working with children at-risk for or who have developmental delays or disabilities) over cultural competence (Early & Winton, 2001; Ray, Bowman, & Robbins, 2006), but more contemporary studies may find differing results, considering the increasing attention from leading education organizations to prepare a culturally competent ECE workforce (DEC, 2017b; NAEYC, 2019). An area for future research includes the investigation of how program faculty's self-reported cultural competence relates to the teaching content, coursework, and other learning experiences that program faculty provide to pre-service teachers in order to

promote cultural competence. By addressing the connection between program faculty's self-reported cultural competence and the types of learning experiences program faculty provide to pre-service teachers, the cultural competencies being developed among pre-service teachers, or the future ECE workforce, will become clearer, guiding teacher preparation programs to consider future directions for program improvement.

This part of the current study moves the teacher preparation field forward, specifically by providing information on ECE teacher preparation program faculty's self-reported cultural competence, yet this finding is without limitations. Program faculty who possess higher levels of cultural competence and/or have an interest in research or practice focused on cultural competence may have been more likely to participate in the current study. Sampling bias and informant error could have played a role in the relatively high level of cultural competence reported by program faculty. Future studies should attempt to limit sampling bias via random sampling procedures (Shadish, Cook, & Campbell, 2002), perhaps by generating an extensive list of ECE teacher preparation programs across the United States and randomly contacting programs to create a large random sample of ECE teacher preparation program faculty. Future studies should also consider collecting observational data of program faculty's cultural competence or collecting data from multiple informants (i.e., program faculty, pre-service teachers, department chair) on program faculty's cultural competence to help reduce informant error (Burns & Haynes, 2006).

Another distinctive feature in this part of the current study includes empirical support for the model tested; program faculty's reported cultural competence was

associated with both feelings of work burnout and perceived teaching efficacy. This model was fairly straightforward but identifying associations between demographic variables and cultural competence can help contextualize the findings, and provide ideas about factors that influence, or are influenced by, program faculty's cultural competence. Additionally, suggestions for improving program faculty's cultural competence can be considered, which is ultimately important for a) reducing feelings of work burnout, b) supporting perceived teaching efficacy, and c) cultivating a culturally competent ECE workforce. For example, the current study found that program faculty who engaged in more cultural competence related professional development opportunities throughout their career and at their current IHE reported higher levels of cultural competence, particularly in their ability to demonstrate CLR teaching practices. These results could be interpreted as evidence that professional development opportunities focused on cultural competence, or related topics, contribute to strengthening program faculty's cultural competence. Teacher preparation programs should consider offering more cultural competence related professional development opportunities for program faculty in order to improve their cultural competence. It is important to note that adding more work demands on program faculty, such as attending more professional development opportunities, could be taxing and possibly lead to more frequent or intense feelings of work burnout (Leiter, Bakker, & Maslach, 2014). Because of this, engaging in professional development opportunities focused on cultural competence should be incentivized (e.g., compensation for time) or conveniently provided to program faculty (e.g., cultural competence professional development can be scheduled during a time in

which professional development activities normally occur) (O'Hara & Pritchard, 2008; Prater & Devereaux, 2009). It is also important to consider future directions from a research standpoint; future work should tease apart the association between engaging in more cultural competence related professional development opportunities and program faculty's cultural competence by examining the quality of these professional development opportunities and how it relates to program faculty's cultural competence. The quality of professional development opportunities could be influential on program faculty's cultural competence above and beyond the number of cultural competence related professional development opportunities program faculty have engaged in (DeMonte, 2013). For example, engaging in fewer professional development opportunities, provided by experts on cultural competence, that encourage program faculty to critically reflect on and evaluate their CLR teaching practices and beliefs about diversity could be more impactful for developing cultural competence in comparison to engaging in many professional development opportunities, provided by individuals who have less expertise on cultural competence, that do not build an awareness of or promote conversations about CLR teaching practices and beliefs about diversity. More research is necessary to draw conclusions on how impactful professional development opportunities are on program faculty's cultural competence; in other words, it is important for researchers to discern if quality is more, less, or just as important as the number of cultural competence related professional development opportunities program faculty engage in for improving their cultural competence.

Relatedly, teaching a course focused on cultural competence, or other related topics, was linked to reports of higher cultural competence, specifically program faculty's self-reports on their abilities to demonstrate CLR teaching practices. This finding could have emerged because program faculty who teach a cultural competence related course may already have a sophisticated knowledge base on and/or abilities to exhibit CLR teaching practices, thus contributing to higher reports of cultural competence. It is also possible that by teaching a course centered on cultural competence, program faculty are actively learning more about cultural competence and strengthening their own cultural competencies, influencing reports of higher cultural competence (Prater & Devereaux, 2009). These interpretations of this finding are not recommending that program faculty teach a course focused on cultural competence no matter the level of their cultural competence; program faculty should demonstrate that they are capable of supporting pre-service teachers' CLR teaching practices and positive beliefs about diversity prior to teaching a cultural competence course. These findings may, thus, suggest that teaching a course focused on cultural competence further emboldens program faculty's already high cultural competence. Future research should deeply examine what elements of teaching a course focused on cultural competence positively contribute to program faculty's cultural competence. For example, perhaps researching and reviewing reading material; course assignments (i.e., case studies; watching videos); the practice of lecturing; critical reflection that program faculty engage in by themselves (e.g., reflecting on personal biases) or with pre-service teachers; and/or some other teaching and learning experience influence program faculty's cultural competence. By determining what elements of the

course support program faculty's cultural competence, teacher preparation programs should employ these elements in professional development opportunities in order to support program faculty who exhibit or self-report lower levels of cultural competence and/or do not teach cultural competence related courses. It is important to note that even though some program faculty reported that they have not taught a course focused on cultural competence, or other related topics, these program faculty could still integrate teaching content, coursework, or other learning experiences focused on cultural competence within each course they teach, and this could potentially contribute to their self-reported cultural competence. The current study did not ask program faculty whether or not they embed cultural competence teaching content, coursework, or other learning experiences within each of the courses they teach, but future studies should investigate this question, especially because weaving in cultural competence material within each course could be influential on program faculty's cultural competence. Although not previously studied, scholars have considered the theoretical implications that modifying teacher preparation programs' curriculum to integrate teaching content, coursework, and other learning experiences focused on cultural competence has on pre-service teachers' cultural competence (Allen, Hancock, Starker-Glass, & Lewis, 2017; Umutlu & Kim, 2020). These theories do not compare the cultural competence of pre-service teachers in teacher preparation programs that implement a standalone cultural competence focused course and those in teacher preparation programs that integrate cultural competence teaching content, coursework, and other learning experiences within each course; however, these theoretical frameworks suggest that pre-service teachers'

cultural competence is likely to be influenced by their teacher preparation program's efforts of intentionally integrating teaching content, coursework, and other learning experiences focused on cultural competence. These findings could be applied to and considered among program faculty, such that program faculty who weave in cultural competence teaching content, coursework, and other learning experiences in each of their courses have multiple opportunities to actively reflect on and evaluate their CLR teaching practices and beliefs about diversity, thus strengthening their cultural competence.

Because this relationship has yet to be studied among program faculty, this is an important area for future research, considering that findings could provide implications for improving program faculty's cultural competence while simultaneously supporting pre-service teachers' cultural competence.

It was also found that being Latinx was positively associated with cultural competence, in terms of the ability to demonstrate CLR teaching practices and positive beliefs about diversity. Perhaps identifying with a minoritized group encourages Latinx program faculty to hold positive beliefs about diversity and to learn more about teaching practices that can be used to support young children and families from other minoritized groups (Téllez, 2004), influencing higher reports of cultural competence. From a practice standpoint, it could be important for teacher preparation programs to hire more Latinx program faculty who also demonstrate higher levels of cultural competence, but this finding is preliminary and more research is necessary to better understand why being Latinx is associated with higher levels of cultural competence among program faculty.

Findings from the current study also indicated that having a Doctorate degree was linked with higher levels of cultural competence among program faculty, especially their ability to demonstrate CLR teaching practices and positive beliefs about diversity. It could be possible for program faculty who earned a Doctorate degree to have a greater quality and quantity of learning experiences about cultural competence than program faculty whose highest degree is a Master's degree (Williams, 2014). It could be important for teacher preparation programs to either hire more program faculty with a Doctorate degree from programs that emphasize the development of cultural competence or incentivize program faculty to obtain a Doctorate degree from a program that emphasizes the development of cultural competence; these incentives could include offering higher wages or tuition waivers (Teachout, 2004). Although this association was found among this sample, it is important to recognize that this finding is preliminary and could have emerged for other reasons that were not examined. For example, cultural competence, and preparing the ECE workforce to work with culturally and linguistically diverse young children and families, is a relatively newly emphasized phenomenon by leading education organizations, given the rapidly diversifying child population. Program faculty who obtained their Master's or Doctorate degree before cultural competence was highlighted by leading education organizations could possibly report lower levels of cultural competence than program faculty who obtained their Master's or Doctorate degree during a more recent time in which cultural competence is emphasized, especially if these program faculty do not attend many and/or quality professional development opportunities focused on cultural competence. Additional research is



necessary to better understand how the recency of obtaining an advanced graduate degree and obtaining an advanced graduate degree from a graduate program that underscores the development of cultural competence may play a role in program faculty's cultural competence.

## **Conclusion**

Overall, the quantitative findings from the current study adds empirical evidence to a limited area of research focused on ECE teacher preparation program faculty's cultural competence. The quantitative data suggest that, for the most part, program faculty report high levels of cultural competence. Generalizations to ECE teacher preparation program faculty more broadly should be made with caution considering the modest sample size, non-random sampling methods, and single informant research design. Furthermore, the model tested offers support to the notion that program faculty's self-reported cultural competence is negatively related to feelings of work burnout and positively associated with perceived teaching efficacy. Although this model cannot describe ways to improve program faculty's cultural competence, significant relationships in the data emerged, providing evidence that could guide teacher preparation program improvement and future research. Nonetheless, gaining insight on program faculty's cultural competence is critical for understanding *who* is preparing the ECE workforce. This insight could unearth information about the kinds of competencies program faculty already acquire and are possibly preparing among an ECE workforce that is, or will be, working in culturally and linguistically diverse environments. In light of the rapidly growing Latinx child population, it is especially important to understand

how program faculty are preparing the ECE workforce to effectively support Latinx young children and families. The following section details the qualitative evidence gathered from phone interviews with program faculty about their efforts in preparing pre-service teachers to work with Latinx young children and families.

## CHAPTER IX

### QUALITATIVE FINDINGS AND INTERPRETATION

The overarching goal of the qualitative portion of the current study was to identify the ways in which ECE teacher preparation program faculty, who work in rapidly growing or high Latinx population states, support pre-service teachers in their work with Latinx young children and families. Several themes emerged from the interview data, including a) understanding the historical and current socio-political context in communities that Latinx young children and families live in; b) walking the walk: acknowledging and practicing commitments to embracing diversity, equity, and inclusion, and Latinx culture, and c) establishing relationships with pre-service teachers to enhance learning about and meeting the needs of children and families from a range of cultural and linguistic backgrounds, as well as Latinx young children and families. These themes will be discussed in the following sections.

#### **Understanding the Historical and Current Socio-Political Context**

The first few questions in the interview focused on having program faculty describe the community in which their IHE is located in, as well as their thoughts about how supportive the community is to the lives of Latinx children and families. It is important to preface this section by elucidating on the finding that all program faculty reported that the majority of their pre-service teachers continue or will go on to work in communities that serve a rapidly growing or high Latinx population; therefore, program

faculty's perceptions about their community are important for understanding their efforts in preparing pre-service teachers who are likely to work with Latinx young children and families.

Overall, program faculty's responses varied in terms of how accepting and supportive they believe their communities are to Latinxs, and these responses did not correspond with if program faculty work in communities located in states with a rapidly growing or high Latinx population. Some program faculty indicated that, for the most part, their communities are not accepting of Latinxs. Furthermore, program faculty who believed that their communities are not accepting of Latinxs and who work in states with a rapidly growing Latinx population described how members of the community typically are not accepting of the growing Latinx population, are intolerant to Spanish language used within the community, and are not open to an influx of immigrant families or migrant worker families within the community. In these instances, communities' demographic make-up was (and currently is) predominately White and English-speaking but are now experiencing a surging presence of immigrant families and/or migrant worker families from Spanish-speaking or Latin American countries. When thinking about their community's demographic changes over time and the intolerance of Latinxs by community members, some program faculty discussed how the current socio-political context might have an influence on the community's intolerance for Latinxs and Spanish-use in the community. To demonstrate this finding, program faculty shared that "...the past five years have let those racist attitudes and biases surface...", "people... unfortunately now they feel empowered to be racist", and "... in the community, in

restaurants, and in stores, you see people respond to that [Spanish] in negative ways, maybe making negative comments or rolling their eyes, and make fun of their language, and comments of ‘if you’re going to live here, you need to speak the language’ kind of thing”. At the time of these interviews, Donald Trump and his administration—characterized by White nationalism and one that promoted negative rhetoric and fearmongering about the immigration/migration of Latinxs<sup>1</sup>—were in office and led the United States government. These interviews were also conducted during a time in which the Black Lives Matter movement gained momentum in the public eye after the senseless, racist murders of Breonna Taylor and George Floyd<sup>2</sup>. At this time in socio-political history, the United States experienced paramount division among its people, with debates about systemic racism and equal rights and treatment of the people. Notably, systemic racism and unequal rights and treatment of the people, particularly people of color, existed prior to the Trump Administration; however, through its sympathy toward White supremacists and infrequent condemnation of White supremacy, the Trump Administration had spurred many of its supporters to overtly demonstrate racism toward people of color, including Latinxs. Clearly, program faculty observed similar patterns among their community members and were able to articulate that at this point in time, their communities are not accepting of or tolerant to Latinxs, especially those that are from immigrant families or migrant worker families and who speak Spanish.

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<sup>1</sup> McVeigh, R., & Estep, K. (2019). *The politics of losing: Trump, the Klan, and the mainstreaming of resentment*. New York, NY: Columbia University Press.

<sup>2</sup> United States Congress and House of Representatives Committee on the Judiciary. (2020). *George Floyd justice in policing act of 2020*. Retrieved from <https://www.govinfo.gov/content/pkg/CRPT-116hrpt434/pdf/CRPT-116hrpt434-pt1.pdf>

At the same time, some program faculty who worked in such communities also suggested that the communities do not have sufficient resources (i.e., agencies that support issues associated with immigration/migration; organizations that provide English as a second language support; agencies that promote financial, food, housing, employment, and medical assistance) or they do not know about many community resources that can support Latinx children and families. Ethnic enclaves are evident in these communities, in which a high concentration of Latinxs live in a section of the community and are segregated from community members who are typically White and English-speaking. Program faculty shared that these ethnic enclaves have resources for Latinx children and families, such as a Migrant and Seasonal Head Start program. Some program faculty who highlighted Migrant and Seasonal Head Start as a support for Latinx children and families discussed the important role that this program plays in helping families navigate issues associated with immigration and/or migrant work; participate in English language learning support; and access public assistance programs or community resources. Program faculty whose communities include a Latinx enclave also emphasized that a resource for Latinx children and families is their social capital, or the knowledge about community resources that is exchanged with other Latinxs who may be more integrated into the larger community. Though living in an ethnic enclave can offer support for Latinxs, program faculty noted that outside of these ethnic enclaves, there are far fewer supports in place for Latinxs. One program faculty member, whose community consists of a large number of Latinx migrant worker families, asserted that there are inadequate resources for Latinxs, and that Latinxs face barriers to accessing these

resources, despite their authorization status. Other program faculty also acknowledged the constraints that Latinxs face when accessing public assistance and community resources; program faculty reported that some Latinx families are fearful of being deported, even if they are citizens of the country or have work or residency permits, and/or they lack transportation to the parts of the community where there are more resources available to support children and families. In all, program faculty a part of these communities emphasized that Latinx children and families confront overt racism from community members, especially those who are White and English-speaking, while either having few resources to fall back on for support or experiencing barriers to accessing assistance programs.

Contrary to these program faculty's perspectives on their communities, some program faculty believed that the community in which their IHE is located in is accepting of the presence of Latinxs in the community, including immigrant families and migrant worker families, as well as the use of the Spanish language. Program faculty who work in these communities indicated that the communities are either predominately Latinx or consist of children and families from a wide range of cultural and linguistic backgrounds; and, because of the Latinx majority or the diversity within the community, program faculty believed that their communities are accepting of and open to Latinxs in the community. Relatedly, program faculty whose IHE is located in this type of community described a multitude of resources available specifically for Latinx children and families, as well as for families from varying cultural and linguistic backgrounds. These resources included: Head Start and Migrant and Seasonal Head Start programs; teachers in ECE,

elementary, or secondary schools who speak Spanish or identify as Latinx; Spanish-English language learning programs (for adults and children); organizations or lawyer offices that support issues associated with immigration or migrant work; grocery stores with typical Latin American foods; signage around the community in Spanish and English; community centers coined as “one-stop shops” where individuals can get financial, food, housing, and employment assistance all at one facility; and public libraries, parks, and museums.

Though it was encouraging to hear about the range of resources that may be available to serve Latinx children and families, and children and families from diverse cultural and linguistic backgrounds, it is important to acknowledge that several program faculty suggested that their community accepts, embraces, and supports *all* cultures. Again, this is uplifting information, however, perceptions about the community are from program faculty and may or may not align with other community members’ feelings about the community’s openness toward and support for Latinx children and families, in particular. Communities may truly be accepting of the Latinx culture, among other cultures, and have a plethora of resources for children and families from a range of cultural and linguistic backgrounds, and specifically for Latinx children and families. On the other hand, communities could be perceived as accepting of and supportive to Latinxs, because these communities have available resources that can be used for *all* children and families, despite whichever cultural and linguistic background they identify with. To exemplify this, some of these program faculty noted that they are not aware of community resources that are specifically designed to support issues that Latinx children



and families typically face (i.e., English language learning support for Spanish speakers; agencies that support the process of immigration and migrant work), but their communities have organizations that provide support for *all* children and families (i.e., “one-stop shops” for financial, food, housing, and employment assistance; public libraries, parks, and museums). There could be community resources specific to supporting Latinxs that the program faculty are unaware of, but this finding could also indicate that their communities do not have resources relevant to Latinx children and families, in particular. In other words, these communities could be employing a broad stroke in supporting the needs of children and families within the communities and not necessarily addressing specific needs of children and families within the communities, especially those from Latinx backgrounds. Therefore, these communities may or may not be as accepting and/or supportive of Latinxs as these program faculty believe they are.

Whether or not program faculty asserted that their communities are accepting and supportive of Latinxs or intolerance to and do not provide adequate, accessible resources for Latinx children and families, program faculty’s perceptions about their community are important in understanding their efforts in preparing pre-service teachers to work with Latinxs. As clearly addressed in the review of the literature, research has demonstrated that Latinx children and families face unique challenges that impact how they navigate their everyday lives. Given these challenges, as well as the current socio-political climate at the time of data collection, clearly there is more support needed to meet the needs and build on the strengths of Latinxs. Depending on the level of border crossing they engage in, as well as their understanding of systemic racism and oppression, program faculty

may or may not have an accurate understanding of what the community context is like for Latinx children and families, which could influence the types of teaching practices, knowledge, and beliefs program faculty are preparing among pre-service teachers. The following two sections detail such efforts in which program faculty make in supporting pre-service teachers to work with Latinx young children and families.

### **Walking the Walk**

After being asked about their perspectives on the context of their IHE's surrounding community, and how the community might perceive or support Latinx children and families, program faculty were asked to share about their teacher preparation program's and their own approaches to preparing pre-service teachers to support Latinx young children and families. First, program faculty were prompted to discuss their program's philosophy about diversity. A few program faculty indicated that their program has a written philosophy about diversity, and that this philosophy is either broadcast on their program website, included in course syllabi, or both. These programs' philosophy about diversity mainly emphasize a commitment to including diverse perspectives as a foundation for teaching and learning. The rest of program faculty implied that their program has a philosophy about diversity, though not written or explicitly presented for program faculty or pre-service teachers to refer to. In these cases, programs' philosophy about diversity are similar to programs that employ a clear, written philosophy; practices of inclusion are underscored, with some program faculty sharing that their program's philosophy about diversity emphasizes an open-door policy, or the notion that "all are welcome". Notably, these findings did not vary based on whether the

IHE is located in a rapidly growing or high Latinx population state; programs located in either rapidly growing or high Latinx population states shared that their program has a clearly written philosophy about diversity whereas other programs located in either rapidly growing or high Latinx populations states discussed having a philosophy about diversity though not clearly represented on their program's website, course syllabi, or in other program resources. All of the program faculty interviewed suggested that through one way or another, whether explicitly presented and/or included in teaching content, teacher preparation programs have a philosophy about diversity, and that overall these philosophies demonstrate a commitment to including diverse perspectives in teaching and learning. It is important that these findings are not generalized and do not suggest that all ECE teacher preparation programs in the United States have a philosophy about diversity and a commitment to diversity, equity, and inclusion. The current finding could have emerged because program faculty self-selected into the study and could have research or practice interests related to diversity, equity, and inclusion, and thus may come from a program that is likely to have some sort of philosophy about diversity, whether it is explicitly or implicitly evident in their teacher preparation program. In this event, there could be sampling bias present and findings should only be interpreted considering the sample of program faculty affiliated with these teacher preparation programs, not teacher preparation programs, in general.

Program faculty were then asked how their program's philosophy about diversity has changed over time, or at least since the start of their employment. More than half of program faculty noted that their program has made significant strides in embracing

diversity, equity, and inclusion. Some advances that programs conducted over time to strengthen their efforts were hiring program faculty of color; hiring program faculty with specific teaching knowledge and skills related to working with culturally and linguistically diverse young children and families; hosting professional development opportunities focused on racism, anti-bias, diversity, equity, and inclusion in which program faculty and/or pre-service teachers can attend and engage in critical conversations; conducting systematic program evaluations to ensure pre-service teachers are being prepared to work with culturally and linguistically diverse young children and families; following NAEYC and state standards about promoting diversity, equity, and inclusion in pre-service teachers' teaching and learning experiences; adding courses centered on racism, anti-bias, diversity, equity, and inclusion in ECE; adapting existing courses to include content on racism, anti-bias, diversity, equity, and inclusion in ECE; offering teaching certificates or courses focused on English or dual language learning; revising existing courses to include field experiences and/or teaching content about working with families from a range of cultural and linguistic backgrounds; adapting existing courses to include field experiences and/or teaching content about advocacy, educational leadership, and community engagement; and including pre-service teachers' own voices and experiences in the development and execution of the program's philosophy about diversity (for a full list of program and program faculty's efforts, see Table 5). Program faculty who indicated that their program has made changes over time to their philosophy about diversity mentioned that some of these changes have occurred over several decades as their community and IHE's demographics have shifted from

predominately White to a large number of Latinxs, Blacks, or both. On the other hand, some changes to programs' philosophy about diversity were made recently in light of the Black Lives Matter movement. Taken together, programs that reportedly made changes to their philosophy about diversity did so with the intent of representing the demographic make-up of their community and IHE, as well as in response to the heightening advocacy in the United States for equality and equity on behalf of marginalized groups. One program faculty shared that her program incorporates pre-service teachers' own voices and experiences to continuously revise and execute the program's philosophy about diversity. She said:

We're trying to get students actively engaged in our inclusive excellence [initiative]. At first it was just faculty and staff; now we're actually bringing in and interviewing students to get their perspective in this initiative...we need to get the students' input. We're interviewing students because students did have a lot of concerns, especially, minority and marginalized students, where they have these issues, they have these concerns, but they don't get to go through or see the process of us trying to deal with it. They might make a complaint to a professor or to someone, and then they might not ever hear anything about it and that doesn't really help them. It kind of disillusioned students when they know that they they've experienced this, they've reported it, and that's as far as it goes. We're hoping by getting that student perspective in, that's going to help us make policies or see what we need to do to help students and have their input on it. If we have that input from every part of our community, because if we're saying we're trying to be inclusive, those who are helping to play into that should be at the table, actively engaged...so the goal is to get that student input, and engagement from students as well, and in collaboration with the faculty and the staff.

This example clearly demonstrates a teacher preparation program's effort in changing its philosophy about diversity to reflect and include the pre-service teachers who they currently serve; it also serves as a way for the program to embrace diversity, equity, and inclusion, particularly by considering and including diverse perspectives from students,

faculty, and staff to help establish and implement their philosophy about diversity. This example could serve as a useful strategy for other teacher preparation programs and their efforts in reflecting their pre-service teachers in their program's philosophy about diversity; it is important for program faculty within these teacher preparation programs to limit barriers that pre-service teachers could encounter when sharing their perspectives about ways to embrace diversity, equity, and inclusion in the program. For instance, power dynamics between program faculty and pre-service teachers, and White pre-service teachers and pre-service teachers of color, could be at play and influence pre-service teachers' comfort, especially the comfort of pre-service teachers of color, in sharing their honest perspectives about ideas for program improvement (Cook-Sather, 2014; Scott & Rodriguez, 2015; Souto-Manning & Cheruvu, 2016), including thoughts surrounding ways to improve their program's initiative to better embrace diversity, equity, and inclusion. To help make this practice a useful one for teacher preparation programs, program faculty should collect data from pre-service teachers anonymously to help maintain confidentiality, and thus reduce any consequences if there is a breach of confidentiality. If data collected from pre-service teachers cannot be anonymously gathered, program faculty must practice open-mindedness, anti-bias principles, and critical reflection to ensure that pre-service teachers' perspectives are fairly considered for improving teacher preparation programs' efforts in embracing diversity, equity, and inclusion (Cheruvu, Souto-Manning, Lencl, & Chin-Calubaquib, 2015; Enright, Coll, Ní Chróinín, & Fitzpatrick, 2017).

It was encouraging to discover that more than half of program faculty asserted that their program has made and is currently making several efforts to embrace diversity, equity, and inclusion. Some program faculty also underscored that infusing a diversity, equity, and inclusivity lens in the program is a continual process, and that despite current efforts, there are still many more initiatives that need to be undertaken. One program faculty mentioned this about teacher preparation program faculty, in general:

We're just going to have to wake up and, I'll be honest with you, be more willing to learn and to change and to, I don't know, just be more open and try to figure out more ways that we can do what we need to do to make sure that our families and children feel included.

And another program faculty acknowledged this about her own program:

I think that we could do better collectively, I mean do a better job of infusing racial, cultural, and linguistic diversity in each course... so while we have this new framework [philosophy on diversity], I think that we could do a much better job and be much more intentional about how we embed principles of equity and anti-racist principles in our teacher prep across the board.

Other program faculty raised similar sentiments about how teacher preparation programs across the United States and their own program could improve; although program faculty indicated that programs may have a philosophy about diversity and may make efforts in embracing diversity, equity, and inclusion, such as considering pre-service teachers' perspectives and promoting CLR teaching practices, program faculty also conveyed that philosophies and efforts need to be much more intentional. In other words, program faculty noted that addressing issues associated with diversity, equity and inclusion is important for the preparation of teachers, but equally as important is embedding

meaningful learning experiences within teacher preparation programs, and particularly in courses, to promote pre-service teachers' rich understanding of issues diversity, equity, and inclusion and their ability to employ CLR teaching practices. Some program faculty elaborated on practices that they and their programs are utilizing to promote intentionality. For example, one program faculty, who served as the department's navigator in better embedding issues associated with diversity, equity, and inclusion within the program's curriculum, shared how her program's philosophy about diversity is intentionally used to inform her and her colleagues' teaching:

One thing we did was, I did it as one of my responsibilities, is I just went through all of the courses that we have. I went through the course presentations on our learning management system...and I just went through any type of visual, any kind of resources, presentations, and just tallied how are we representing diversity in that aspect of our program. And just get a tally of we're saying this in our diversity statement, but is that representative, does that show in the resources we use, the speakers we bring, in the pictures in our PowerPoint and we learned a lot from that, that we don't do a good job of representing diversity. So that was helpful...I had to make sure I did this in a way that was bringing people in as opposed to pointing out who's not doing this or that. So, I just presented it as a tally mark. So literally I didn't make any judgements, I just said, 'this course you have representation of this group this many times' and we built from there.

Another program faculty discussed how her program's philosophy about diversity is intentionally used to support her pre-service teachers' learning:

We take a rights-based perspective...that includes the rights of children. We actually spend a good amount of time talking about the UN [United Nations] Convention on the rights of the child, even though it has not been ratified by the United States. So, we look at and consider the importance of it, and when you think of how are we supporting children's rights and how are we supporting the rights of all children and not just, you know, the White, middle-class children who've shown up in our private schools, but children who are not receiving



access, children for whom what we think is a good curriculum and it's not culturally sustaining.

Both of these examples demonstrate how teacher preparation programs use their philosophy about diversity as a foundation for engaging in intentional teaching practices and providing meaningful learning experiences, both of which are necessary for preparing pre-service teachers to work with culturally and linguistically diverse children and families (Souto-Manning, McGowan, & Zalcmann, 2019). The two examples provided were by no means the only examples program faculty shared. There were a range of responses, demonstrating that teacher preparation programs are actively thinking about ways to walk the walk, or put their philosophy about diversity into meaningful action through teaching and learning in order to develop a culturally competent ECE workforce. Table 5 demonstrates a full list of the practices that teacher preparation programs and program faculty employ to make changes to the ways they are preparing pre-service teachers for their work with culturally and linguistically diverse young children and families. Although several of these practices can be used among teacher preparation programs and program faculty to better connect their philosophy about diversity to intentional teaching and learning experiences for program faculty and pre-service teachers, Table 5 should be examined with caution. A few practices articulated by program faculty are not meaningful *enough* and should be supplemented with other practices (e.g., assignments /coursework must be supplemented with teaching strategies; for example, providing representations of various cultures in course material could be supplemented with encouraging the de-centering of Whiteness in teaching practices, see

Kroll, 2008; Souto-Manning et al., 2019); yield conflicting findings in existing research that has explored its effectiveness in preparing pre-service teachers to work with culturally and linguistically diverse young children and families (e.g., standalone multicultural education courses, see Allen et al., 2017); or are not backed by research as useful strategies for supporting pre-service teachers' work with culturally and linguistically diverse young children and families (e.g., preparing teachers to be color-blind can have deleterious impacts on pre-service teachers' teaching knowledge, CLR teaching practices, and beliefs about diversity, see Ullucci & Battey, 2011). Table 5 simply reports all of the practices program faculty articulated in the interview, and can be used as a guide only if program faculty critically analyze each practice and consider the ways in which such practices can support or hinder the preparation of pre-service teachers to work with culturally and linguistically diverse young children and families.

In addition to recognizing that teacher preparation program changes need to be made, and done so intentionally, some program faculty members voiced that there are systemic changes, particularly at the institution level, that need to occur for their program to thrive in its efforts. Some program faculty shared that their program was far ahead others at their IHE, and sometimes the IHE itself, in terms of having a philosophy about diversity and its approach to practicing this framework. One program faculty voiced, "the system is so rigged that no matter what we do with these teachers and these great ideas and programs and activities, it doesn't move the needle". This finding reiterates what is known about systemic oppression; it is difficult to make sustainable change within a program if the larger institution itself does not embrace diversity, equity, and

inclusions (Delgado et al., 2017). Program faculty shared that change at the institution level and across other programs within the IHE is essential, and some ways that program faculty believed these institutions and other programs should change include hiring more faculty of color and offering more professional development opportunities to support faculty's understanding of racism, anti-bias approaches to teaching, and promotion of diversity, equity, and inclusion. Importantly, hiring more faculty of color could be a useful way to represent diversity and inclusion across the university; however, offering more professional development opportunities to support the understanding of issues of diversity, equity, and inclusion is *also* needed to move beyond surface level approaches to embracing diversity, equity, and inclusion and create actionable, tangible ways to embrace diversity, equity, and inclusion in IHE and its programs (O'Hara & Pritchard, 2008).

Overall, program faculty who thought that their program's philosophy about diversity has changed over time firstly underscored the importance of responding to community's needs, whether through a) mirroring the program curriculum to represent cultural and linguistic diversity and the demographic make-up of the community or IHE, or b) taking action to address and mitigate racism and inequities present within the community and at large. Program faculty who believed that their program's philosophy about diversity has changed over time secondly emphasized the importance of walking the walk. As these program faculty demonstrated, teacher preparation programs may have philosophies about diversity (whether explicitly stated or a belief that each faculty member of the program holds), and they may encourage practices that promote diversity,

equity, and inclusion in teaching and learning. These steps are for the betterment of preparing an ECE workforce that can effectively work with children and families from a range of cultural and linguistic backgrounds (DEC, 2017b; NAEYC, 2019); however, these program faculty noted that it is imperative for teacher preparation programs to intentionally embed issues of diversity, equity, and inclusion in each element of teacher preparation programs in order to prepare pre-service teachers to work with each child and family accessing care, a finding that aligns with what education scholars urge teacher preparation programs to do in order to develop a culturally competent ECE workforce (Souto-Manning et al., 2019). Program faculty also asserted that institutional efforts in embracing diversity, equity, and inclusion need to be made in order to support teacher preparation programs' own efforts in addressing and developing CLR teaching practices among the future ECE workforce, again, reflecting what extant research suggests for ameliorating systemic oppression (Delgado et al., 2017), which can be applied for understanding the role that IHEs play in supporting teacher preparation programs' efforts in developing a culturally competent ECE workforce.

Counter to program faculty who perceived that their program's philosophy about diversity has changed over time, some program faculty indicated that their program's philosophy has not changed over time. In fact, these program faculty suggested that embracing diversity, equity, and inclusion has always been at the forefront of their program's efforts in the preparation of pre-service teachers. As the interview progressed, some of these program faculty elucidated on the ways in which their program's philosophy about diversity has changed over time, despite initially responding otherwise.

Program faculty in this case suggested similar program changes that were previously described, and are shown in Table 5, such as revising existing courses to include content on racism, anti-bias, diversity, equity, and inclusion. Other program faculty, however, still asserted that no changes have been made and that their program has remained committed to diversity, equity, and inclusion over time. Though it was encouraging to discover that teacher preparation programs are devoted to embracing diversity, equity, and inclusion in the preparation of pre-service teachers, these responses may indicate that some programs either have remained stagnant in their approaches to carrying out their philosophy about diversity or do not provide enough meaningful teaching and learning experiences for program faculty and pre-service teachers that promote the ongoing teaching and learning about issues of diversity, equity, and inclusion. These responses could also imply that some program faculty are unable to identify changes that their program has implemented over time to embrace diversity, equity, and inclusion. Nonetheless, these responses could be problematic toward ensuring that intentional teaching and learning experiences occur within teacher preparation programs, and that these intentional teaching and learning experiences are conducted to represent the diversifying communities of these IHEs, as well as the US child population. It is important for program faculty to continuously reflect on the ways in which their teacher preparation program is “walking the walk” or carrying out their program’s philosophy about diversity to ensure that pre-service teachers are being prepared to meet the needs and build on the strengths of culturally and linguistically diverse young children and families (Souto-Manning et al., 2019). Program faculty should consistently consider,

create, and rework intentional teaching and learning experiences that move their teacher preparation program forward in their efforts to prepare the ECE workforce to serve each child and family who access ECE (Monroe & Ruan, 2018; Souto-Manning et al., 2019). Again, Table 5 can be used to support teacher preparation programs' efforts in better connecting their philosophy about diversity to intentional teaching and learning experiences for program faculty and pre-service teachers albeit with caution. More research is necessary to understand what teacher preparation programs can do to support program faculty's development, specifically their ability to continuously identify, implement, and evaluate intentional teaching and learning experiences about diversity, equity, and inclusion for pre-service teachers.

After sharing about their program's philosophy about diversity, program faculty were asked about their program's approaches to preparing pre-service teachers to work with Latinx young children and families, specifically. All program faculty, regardless of their IHE being located in a rapidly growing or high Latinx population state, expressed that their program employs a holistic approach by preparing pre-service teachers to work with *all* young children and families from various cultural and linguistic backgrounds, not just Latinx young children and families. This finding aligns with what program faculty previously described about their program's philosophy about diversity and acceptance of diversity, equity, and inclusion; it is clear that teacher preparation programs are putting forth efforts to prepare an ECE workforce that is able to meet the needs and build on the strengths of each child and family whom access ECE. However, the current study sought to explore the ways in which program faculty prepare pre-service teachers

for their work with Latinx young children and families, and some program faculty could not identify teaching practices, knowledge, and beliefs that can be used to understand and serve Latinx young children and families. These program faculty reiterated the same efforts they had already described when discussing their program's philosophy about diversity by mentioning that they develop CLR teaching practices and beliefs about diversity that can be broadly used to support culturally and linguistically diverse young children and families. On the other hand, some program faculty—again, despite their program's approach to support *all* children and families—were able to identify CLR teaching practices and beliefs about diversity that can be used to serve Latinx young children and families, in particular. These efforts included: hiring Latinx program faculty; providing program Latinx-focused events during Hispanic Heritage Month; adding courses or coursework centered on bilingualism or English language learning among Spanish-speakers; adapting existing courses to include content on Latinx culture; and adapting existing courses to include content on resources for Spanish-speaking young children and families (see Table 6 for a full list of program and program faculty's efforts). Some program faculty who identified efforts they and their teacher preparation use to prepare pre-service teachers for their work with Latinx young children and families stated that they and their program teach pre-service teachers about the heterogeneity of Latinxs so pre-service teachers have the toolset to intentionally meet the needs and build on the strengths of the Latinx young children and families whom they serve. Two program faculty expressed explicit practices they and their programs employ to help pre-service teachers recognize and support the heterogenous Latinx population:

Recognizing that Latinx families is a term and it's a sort of an aggregate term that describes a group of people and that the people in that group are very diverse and very different, and that even though we're using the term Latinx to describe a group of people, each of the people in that group are very different and unique and that we can't make assumptions based on this terminology of, 'oh, the family's Latinx'. So, really helping our pre-service teachers to understand that, yes, the family might be Latinx, but there's a lot more to that than just that term Latinx.

Another thing that I talk with students about is embedding another culture into your classroom, isn't just saying, 'oh, you speak Spanish, so we're going to sing this song in Spanish', but that's not their song, right? You have to ask that family, 'what is a song from your culture?' ...So, it's those kinds of little things when you get down into it; it's not just singing a song in Spanish, it's singing one of their songs from their culture so that we can learn it.

Considering these examples, program faculty provide course content to not only strengthen pre-service teachers' general understanding of Latinx young children and families, but also encourage pre-service teachers to go beyond the generalization of Latinxs' experiences in order to meet the needs and build on the strengths of the Latinx young children and families they currently or will work with. Program faculty in these cases indicated that they are preparing pre-service teachers' awareness of Latinx experiences, and evidently are encouraging pre-service teachers to consider each child's home culture, recognize each child and family's strengths and needs, and employ CLR teaching practices to support Latinx young children and families. These program faculty are moving beyond surface level teaching content that glosses over the experiences of Latinx young children and families; they are preparing pre-service teachers to think about their own experiences and the experiences of the Latinx young children and families they currently or will serve to determine culturally and linguistically relevant approaches that support these children and families' learning and/or ECE experiences.



Program faculty also mentioned that their program provides coursework and field-based experiences that encourage pre-service teachers to familiarize themselves with community resources that can be specifically useful for Latinx young children and families. As an example, one program faculty noted:

In those courses [practicum experiences], we talk about bilingualism, dual language learners, families who migrated to the US among other issues that would affect young children. Part of that course is a fieldwork opportunity and an advocacy project, and many students, because of their own [cultural] backgrounds, choose an advocacy project connected to supporting young Latinx children or Latinx families in a variety of ways. That advocacy project is almost a semester long project, and then with the fieldwork opportunities, this is a fieldwork experience that students complete where they really... they'll never really see a child. So, this is basically fieldwork where students engage in social activism and social justice related fieldwork; we encourage students to look within their community, to find resources in their community, to engage with resources in their community that would benefit young children and families and issues that are impacting children and families. Students might attend a CEC, a community education council meeting, related to a new dual language curriculum that a district is interested in implementing. Students might go and listen to a story hour in a public library or at a Barnes and Noble that's delivered in Spanish. Students might go to a book signing with an author that's for a children's book in Spanish, or they might go to a talk about issues at another college or somewhere in the community with a community-based organization about issues that are impacting Latinx families. I remember a few semesters ago I had students attend a workshop about families, specifically families who were crossing the border, and the harrowing experiences that families face, and how in turn we as teachers could think of ways to support those families and those children, even if they never disclose to us that they crossed the border.

Other program faculty also highlighted similar efforts of encouraging pre-service teachers' awareness of and experience with community resources relevant for Latinx young children and families. This approach can serve as a useful practice for pre-service teachers to learn about and develop; it encourages pre-service teachers to move beyond having a list of resources to actively learning about and engaging with resources (Evans-

Andris, 2014), which could support the Latinx young children and families they currently or will work with. At the same time, this approach could facilitate pre-service teachers' understanding of the variety of experiences that Latinx young children and families encounter, and the best practices for supporting each Latinx young child and family they currently or will serve, but more research is needed to support this hypothesis.

A few program faculty also underscored the importance of offering teaching certificates and courses centered on supporting English or dual language learners (both of which heavily emphasize CLR practices for Spanish-speaking, Latinx young children and families). Within these opportunities, program faculty indicated a range of ways they prepare pre-service teachers to work with English or dual language learners, many of who are Latinx. For instance, program faculty shared that they and/or their teacher preparation program provide coursework about linguistically relevant assessments for Spanish-speaking young children; provide recommendations on children's books and songs that are in Spanish; encourage pre-service teachers to learn Spanish; encourage pre-service teachers to ask Spanish-speaking young children for key words in Spanish to help maintain linguistic congruency across home and school settings; and prepare pre-service teachers to provide pictorial cues for Spanish-speakers to help communicate with Spanish-speaking young children and families. It is important to note that many of these practices were not discussed in detail for various reasons (i.e., the teaching certificates/courses on English or dual language learning were newly or yet to be established; the program faculty who were interviewed were not the instructor of the language course(s); the program faculty did not elaborate on these practices; and the interviewer did not

follow up for more information). Nonetheless, it was impressive to find out that some program faculty and/or their teacher preparation programs are beginning to or have determined meaningful ways to prepare pre-service teachers to learn about and develop teaching knowledge and practices that can be used to support Latinx young children and families. Research has demonstrated the importance of preparing the ECE workforce to employ CLR teaching practices that maintain young children's home language—in this case, Spanish—while facilitating their English language learning in order to build on young children's cultural and linguistic assets and support them in navigating both home and school contexts (Zepeda, Castro, & Cronin, 2011). It is imperative for teacher preparation programs and program faculty to either begin creating or sustain opportunities for pre-service teachers to learn about and develop CLR teaching practices relevant for Spanish-speaking, Latinx young children and families (Zepeda et al., 2011).

Similarly, though not deeply discussed by program faculty, a few program faculty addressed efforts they and their teacher preparation program are conducting to prepare pre-service teachers to work with Latinx young children and families whom face issues of immigration and deportation. These program faculty shared that they promote pre-service teachers' awareness of the trauma and emotional and logistical difficulties Latinx young children and families face when encountering ICE police and pursuing citizenship and residency and work permits. These program faculty also mentioned that they prepare their pre-service teachers with ICE plans and immigration and deportation toolboxes in the event that the Latinx young children and families they currently or will serve experience challenges associated with immigration and deportation. This could be a

useful practice for all teacher preparation programs and program faculty to prepare among their pre-service teachers, despite the location of their IHE and the Latinx presence in the community; nearly half of Latinx children have a foreign born parent (Federal Interagency Forum on Child and Family Statistics, 2018) and about one in four Latinx young children have a parent who is undocumented (Clarke et al., 2017), therefore, it could be likely that pre-service teachers will or currently work with Latinx young children and families who have experiences associated with immigration or deportation. If pre-service teachers are prepared to understand the situations that Latinx young children and families face, and navigate such challenges, then this only fosters their ability to build on the strengths and meet the needs of Latinx young children and families.

For the most part, program faculty and their teacher preparation programs address the strengths and needs of Latinx young children and families in some way, whether through their holistic approach on preparing pre-service teachers to work with *all* young children and families or creating courses and/or coursework that promote developing a rich knowledge base on the heterogeneity of Latinxs, unique experiences Latinxs that may face, and community resources and CLR teaching practices that can be used to support Latinx young children and families. The difference, however, between these two approaches is that the latter group of program faculty and teacher preparation programs makes more of a concerted effort in taking their program philosophy about diversity and putting it into action. Considering the theoretical frameworks used to guide the current study, especially borderland's and critical race theory, it is important for program faculty

and teacher preparation programs to firstly prepare pre-service teachers to understand the everyday experiences of the Latinxs they currently or will serve, identify the systemic racism and oppression faced by the Latinxs they currently or will service, and then consider teaching practices that can be used to support Latinx young children and families and help disrupt any inequities Latinx young children and families may encounter. It is important to emphasize that the presence of Latinxs in ECE is only growing and is already substantial in ECE classrooms (Child Trends, 2018, 2019); therefore, the preparation of CLR teaching practices and positive beliefs about diversity relevant to Latinx young children and families should be a focus in teacher preparation programs. Though not probed by a question, several program faculty acknowledged that their program needs more emphasis on preparing pre-service teachers to work with Latinx young children and families. Some program faculty stated that their program is not as intentional as they should be about teaching pre-service teachers about Latinx young children and families and the kinds of experiences Latinxs could encounter because of demographic characteristics and cultural values. Moreover, after completing the interview, some program faculty noted that the interview “opened their eyes” to the teaching and learning experiences that are missing from their program. Program faculty also conveyed that the interview encouraged their reflection on the teaching and learning experiences that their program can improve on to not only better prepare pre-service teachers to work with Latinxs, but also to meet their program’s philosophy about diversity.

It was not in the purview of the current study to investigate reasons why some teacher preparation programs and program faculty are not emphasizing the experiences of Latinx young children and families enough, but a few program faculty alluded to potential explanations. Program faculty expressed that because they identify as White, they do not feel it is their position to prepare pre-service teachers on Latinx culture or how to embrace diversity, equity, and inclusion, particularly if a majority of pre-service teachers in their program are Latinx or of color. To these program faculty, because they do not live the experiences that a Latinx person or person of color may encounter, it is not their place to lead conversations about Latinx young children and families or embracing diversity, equity, and inclusion. Some program faculty also shared that they were or are fearful about how pre-service teachers might perceive them, especially if pre-service teachers are Latinx or of color. Further, program faculty mentioned that these pre-service teachers might misconstrue their words into unintended statements, and thus unintentionally offend them. Both of the reasons why program faculty might not be addressing topics like diversity, equity, and inclusion, and not focusing on populations like Latinx young children and families, could be problematic for several reasons. First, the absence of a safe space, or a shared environment where individuals are confident that they will not face discrimination, criticism, or marginalization by other individuals, could limit the opportunities pre-service teachers have that encourage learning about and developing CLR teaching practices and positive beliefs about diversity (Enright et al., 2017). It is important to provide a safe space for pre-service teachers to have critical conversations about culturally and linguistically diverse young children and families,

including Latinxs, and the strengths and limitations young children and families navigate daily. Such safe spaces could also provide an opportunity to amplify the voices of Latinx pre-service teachers, or pre-service teachers of color, whose voices have likely been suppressed in traditional education systems (Cheruvu et al., 2015). Not all Blacks, Latinxs, Asians, and Indigenous peoples are the same; amplifying the voices of Latinx pre-service teachers and pre-service teachers of color can help demonstrate the heterogeneity within these groups (Flores, Clark, Guerra, & Sánchez, 2008) and help cultivate pre-service teachers' abilities in getting to know young children and families on an individual level in order to provide optimal support (Sewell, 2012). Second, glossing over or skipping conversations about Latinx young children and families, as well as diversity, equity, and inclusion, does not decenter Whiteness, which could perpetuate ideas that White culture is valued higher than the cultures of marginalized groups (Souto-Manning et al., 2019), and thus reinforce inequities (Delgado et al., 2017). These conversations are imperative for developing an ECE workforce that recognize the value of diversity, equity, and inclusion. Third, being fearful of "saying the wrong thing" to Latinx pre-service teachers, or pre-service teachers of color, only further demonizes Latinxs and other people of color by perpetuating the stereotype that Latinxs and other people of color are bad, scary, and ought to be feared (Lensmire, 2010). Discussions about Latinx young children and families, and diversity, equity, and inclusion, are critical for ameliorating biases program faculty may hold about Latinx pre-service teachers, pre-service teachers of color, and marginalized groups, like Latinxs. Clearly, it is critical for program faculty to emphasize the importance of embracing diversity, equity, and

inclusion, and understanding the daily experiences of Latinxs. Although it is important for teacher preparation programs and program faculty to include these foci for various numerous reasons (e.g., to help prepare the future ECE workforce for young children and families that they are likely to encounter and serve), perhaps program faculty are not deeply aware of the experiences that people of color and marginalized groups, especially Latinx young children and families, are likely to face. Therefore, future research should explore program faculty's awareness of the strengths and challenges of Latinxs, in general, as well as among Latinx groups (i.e., families with unauthorized family members; families whose home language is Spanish). Another direction for future research includes examining program faculty's awareness of the systemic oppression and inequities that people of color and marginalized groups encounter. Obtaining this information could inform program improvement; it could especially aid in identifying areas that program faculty need further support for their efforts in preparing an ECE workforce that is ready to work with Latinx young children and families, and culturally and linguistically diverse populations.

### **Establishing Relationships with Pre-Service Teachers**

Following questions asking about their teacher preparation program's efforts in preparing pre-service teachers for their work with Latinx young children and families, program faculty were asked to discuss their own approaches in supporting pre-service teachers for this work. Findings aligned with the core tenets of Bronfenbrenner's bioecological theory, such that in addition to providing coursework and teaching content on serving either culturally and linguistically diverse young children and families, in



general, or Latinx young children and families in some cases, many program faculty emphasized the importance of establishing relationships (or engaging in proximal processes) with the pre-service teachers in their course(s) to help guide pre-service teachers' understanding of and support for culturally and linguistically diverse young children and families. A majority of program faculty considered their relationships with pre-service teachers as a way for program faculty to model CLR teaching practices and positive beliefs about diversity to pre-service teachers to help strengthen pre-service teachers' CLR teaching practices and positive beliefs about diversity. To help establish these relationships, program faculty underscored meeting the needs of pre-service teachers. Some program faculty noted that the majority of pre-service teachers in their program are of low-income, part of a racially or ethnically marginalized group (i.e., Latinx, Black), and/or English language learners. In these cases, program faculty oftentimes work with pre-service teachers to help them apply for scholarship grants and/or access English language support courses at the IHE or within the community. Program faculty asserted that pre-service teachers need to have their needs met in order for pre-service to be able to fully engage in learning experiences within the teacher preparation program. Additionally, by demonstrating ways to meet the needs of pre-service teachers, program faculty hoped that pre-service teachers would mirror the same techniques in their current or future work with young children and families. Extant research has somewhat supported this practice, specifically by suggesting that when teacher preparation programs meet the needs of pre-service teachers, pre-service teachers are better able to learn about and develop teaching competencies and employ these

practices in their own teaching (Breen, 2015). It would be an important area for future studies to examine how scaffolding such practices to pre-service teachers promotes pre-service teachers' ability to meet the needs of culturally and linguistically diverse young children and families.

Most program faculty also considered their relationships with pre-service teachers as a way to guide pre-service teachers' reflectivity. Program faculty noted the importance of providing opportunities (i.e., class sessions, discussion boards, written assignments) for pre-service teachers to reflect on their own social positions and biases; according to program faculty, such practices supported pre-service teachers' understanding of racist ideologies and stereotypes and ways to avoid internalizing and acting on these ideologies and stereotypes. To help promote pre-service teachers' reflectivity and ability to work with culturally and linguistically diverse young children and families, one program faculty shared:

I do a lot of work on self-knowledge and identity to get them to reflect on who they are, who they are at this moment, and who they were as children, what were their experiences as young children, or if they're bilingual, as young, bilingual children of immigrants, or if they were immigrants themselves. I kind of put it in that context. I help them draw parallels to what they're experiencing today as adults in a culturally and linguistically diverse classroom... because you're thinking, and your thinking informs your practice, right? If you think that mom isn't coming to school because she doesn't care, then how are you going to enter that relationship? You've already created the relationship that you're going to have with that particular family.

Similarly, another program faculty addressed conversations she has with pre-service teachers, as well as the teaching practices she employs to encourage pre-service teachers' reflection and awareness:

It's like you have an impact, you have an influence and what you think and who you are influences how you're able to educate or include that family...I really try to focus on getting them [pre-service teachers] to understand where their thoughts come from or where their beliefs come from and how they are so ingrained. Once we start to become aware, we can also start to try to understand how they [beliefs] might influence how they [pre-service teachers] are engaging with this child or with this family in ways to make sure that it doesn't have a negative impact.

Evidently, program faculty encourage critical discussions with their pre-service teachers to not only support pre-service teachers' awareness, but also facilitate reflection on how preexisting beliefs and biases contribute to the ways in which pre-service teachers understand and support the children and families they currently or will serve. By building these relationships with pre-service teachers, program faculty noted that their pre-service teachers feel more open and/or comfortable to reflect on their beliefs, ideologies, and experiences and to consider how to construct their beliefs, ideologies, and future experiences in ways that embrace diversity, equity, and inclusion in their work with culturally and linguistically diverse young children and families. Research on this teaching strategy used within teacher preparation programs has been well documented and shown to impact the ways in which pre-service teachers understand and support the culturally and linguistically diverse young children they currently or will serve (Allen et al., 2017; Isik-Ercan & Perkins, 2017; Kidd, Sánchez, & Thorp, 2008; Umutlu & Kim, 2020; West-Olatunji, Behar-Horenstein, & Rant, 2008). It could be helpful if program faculty prioritize establishing relationships with pre-service teachers in order for pre-service teachers to feel comfortable and supported when engaging in critical reflection and considering ways to work with culturally and linguistically diverse young children and families in less biased ways.

Some program faculty moved beyond talking about ways to establish relationships with their pre-service teachers for the preparation of working with culturally and linguistically diverse children; these program faculty mentioned the importance of establishing relationships with their pre-service teachers to aid in their work with Latinx young children and families. Some program faculty employed the help of Latinx pre-service teachers to reflect on cultural assets and ways that Latinx and other pre-service teachers can build on these assets among Latinx young children and families (therefore, supporting Latinx pre-service teachers' cultural competence in the context of the macrosystem, Bronfenbrenner, 1995). For example, one program faculty mentioned that she builds relationships with Latinx pre-service teachers who were dual language learners as young children. This program faculty shared that she asks questions to these pre-service teachers about their experiences of being dual language learners and the support they had, or wish they had, while in ECE settings. This program faculty also detailed that she provides Latinx pre-service teachers the opportunity to reflect on their experiences, which ultimately leads them to consider CLR teaching practices they could employ in their work serving Spanish-speaking, Latinx young children and families. Although it could be taxing for Latinx pre-service teachers to be the ones who perform deeply reflective work and determine CLR teaching practices for the benefit of all pre-service teachers (Ladson-Billings, 2005), this strategy could be imperative for program faculty's efforts in preparing an ECE workforce who are ready to support Latinx young children and families. Additional research is necessary to examine the benefits and costs Latinx pre-service teachers experience when executing such work for the benefit of teacher

preparation, and from there recommendations could be suggested about ways to support Latinx pre-service teachers during their preparation for their work with fellow Latinxs, as well as how program faculty can take a more directive role in preparing pre-service teachers for their work with Latinxs.

An additional way program faculty established relationships with their pre-service teachers to support their preparation for working with Latinx young children and families is encouraging Latinx pre-service teachers to reject ideologies that Latinxs are a monolith, and thus reflect on the heterogeneous experiences among Latinxs. Some program faculty expressed that some of their pre-service teachers who identify as Latinx oftentimes internalize stereotypes and biases commonly projected on Latinxs and perpetuate these narratives in their own work serving Latinx young children and families. For example, one program faculty discussed situations in which some Latinx pre-service teachers assume they know how to work with all Latinx young children and families, because they belong to the same ethnic group. However, by building relationships with her Latinx pre-service teachers, this program faculty creates safe spaces in her courses to encourage Latinx pre-service teachers to feel comfortable talking about their own upbringing, cultural values, and home life and reflecting on the ways their personal experiences are similar to and different from the Latinx young children and families whom they serve. This strategy, according to this program faculty, promotes her pre-service teachers' ability to understand the Latinx families who they work with, what strengths these families embody and can be used to support children's development, and

what challenges these families face and can be alleviated through community resources or other supports.

Another program faculty detailed how forming relationships with her pre-service teachers is a strategy she uses to help prepare pre-service teachers to work with Latinx young children and families. This program faculty shared her experience working with Latinx pre-service teachers who, she believes, have internalized racist ideology about Latinxs because of the way these pre-service teachers describe the children and families who they work with (e.g., Latinx parents do not attend school events, therefore, Latinx parents do not care about their children's education). This program faculty stated that she builds relationships with her pre-service teachers and creates safe spaces in her courses for pre-service teachers to openly reflect on these narratives. By guiding pre-service teachers' reflection and encouraging pre-service teachers to think about how these narratives negatively impact the ways they serve Latinx young children and families, this program faculty expects to mitigate the perpetuation of these racist ideologies among her pre-service teachers and within ECE classrooms (therefore, supporting pre-service teachers' cultural competence across two microsystems or the mesosystem; Bronfenbrenner, 1995). This program faculty also shared that she works with Latinx pre-service teachers to help them think about the context in which Latinx young children and families live in. According to this program faculty, sometimes the Latinx pre-service teachers in her program seemingly "forget" about challenges they and their families encountered while growing up Latinx in a White world (e.g., facing issues associated with immigration), and then racist ideologies about Latinxs are internalized and spread in

their work with Latinx young children and families. In order to eradicate such damaging ideologies and false narratives, this program faculty cultivates relationships with pre-service teachers to establish trust and build safe spaces for pre-service teachers to think about the role contexts play in the lives of Latinxs.

It is important to note that establishing these relationships can be hard work for both program faculty and pre-service teachers; conversations about racist stereotypes, biases, and narratives can be triggering for pre-service teachers, especially Latinx or other pre-service teachers of color, causing pre-service teachers to feel anger, upset, or sadness (Peek, Vela, & Chin, 2020). In order to prepare pre-service teachers to meet the needs and build on the strengths of Latinx young children and families, program faculty must work with pre-service teachers in establishing a trustful relationship that acknowledges the cultural and linguistic assets Latinx pre-service teachers possess; supports pre-service teachers' reflectivity; and develops pre-service teachers' awareness of and response to the racism and challenges that are evident as Latinx young children and families navigate various contexts (Dillard, 2019; Villenas, 2009).

Though not a focus of the current study, an interesting finding emerged from the interviews. In the discussion about efforts program faculty employ to support pre-service teachers' work with Latinx young children and families, program faculty highlighted the valuable role that pre-service teachers play in developing program faculty's own knowledge base of Latinxs and ways to support Latinx young children and families (as also previously shown in an example above). For the most part, program faculty shared that they learn about Latinx demographic characteristics and cultural values from their

Latinx pre-service teachers through the microsystem, or contexts in which program faculty are engaging in proximal processes with Latinx pre-service teachers to enhance their knowledge about Latinx culture (Bronfenbrenner, 1995). Furthermore, a majority of program faculty noted that the dialogue and conversations they engage in with pre-service teachers, both in person during class sessions and on-line via virtual class session and discussion boards are somewhat of a professional development opportunity for program faculty to learn about Latinxs and how to support Latinx young children and families. Program faculty asserted that there are not enough professional development opportunities provided through professional education organizations (e.g., NAEYC) or through their IHE that shed light on the everyday experiences of Latinxs, including the inequities Latinxs face, and CLR teaching practices and beliefs about diversity that can support Latinxs. Program faculty noted that they value the individual cultural and linguistic backgrounds of their Latinx pre-service teachers, and thus, scaffold this practice with pre-service teachers for pre-service teachers to mirror in their own work with Latinx young children and families. This could be a useful practice for program faculty to employ to not only strengthen their own knowledge base on working with Latinxs, but also emulate CLR teaching practices and positive beliefs about diversity to pre-service teachers for their work with Latinxs (Dillard, 2019). However, it is still critical to stress that there are limited professional development opportunities for program faculty to learn about Latinxs and identify ways to support pre-service teachers' work with Latinx young children and families. As the data suggested, it is the valiant efforts of Latinx pre-service teachers that inform program faculty's knowledge base, and education



scholars have argued that oftentimes antiracism work is carried on the backs of people of color (Ladson-Billings, 2005). It is imperative that more professional development opportunities are created based upon research, relevant theoretical frameworks (e.g., borderland's and critical race theories), and the experiences of marginalized groups (Earick, 2009), and that these opportunities can be accessed by program faculty because it should not be the job of pre-service teachers of color to educate others about racism and inequities while fighting racism and inequities and living in a world filled with racism and inequities.

## **Conclusion**

Overall, program faculty's efforts to prepare pre-service teachers for their work with Latinx young children ranged from employing a holistic approach to preparing pre-service teachers to work with *all* young children and families (and thus, not providing explicit teaching content, coursework, and other learning experiences about Latinx young children and families) to intentionally integrating teaching content, coursework, and other learning experiences specifically geared toward building on the strengths and meeting the needs of Latinx young children and families. The community in which program faculty's IHE is located in was important for contextualizing the findings by shedding light on how Latinxs in the community are perceived or supported, thus elucidating on the kinds of practices teacher preparation programs and program faculty should be preparing among the ECE workforce to best support Latinx young children and families. Some program faculty noted that the community in which their IHE is located in is accepting and supportive of Latinxs whereas other program faculty indicated that their community

marginalizes Latinxs and does not offer adequate, accessible community resources for Latinx children and families. Given the socio-political climate at the time of data collection, as well as the long history of systemic racism in the United States, program faculty should be aware of the marginalization and inequities Latinxs may face within their communities (Dillard, 2019), despite how accepting or supportive these communities may seem. Moreover, pre-service teachers must be prepared to build on the strengths and meet the needs of Latinx young children and families. ECE teacher preparation programs, according to program faculty, have philosophies about diversity which convey commitment to embracing diversity, equity, and inclusion. Although these philosophies about diversity exist, program faculty expressed that providing meaningful teaching and learning experiences that embrace diversity, equity, and inclusion among both program faculty and pre-services needs to be more of a priority for teacher preparation programs. Teacher preparation programs and program faculty must “walk the walk” by putting their philosophy about diversity into active teaching and learning experiences that promote the understanding of diversity, equity, and inclusion, as well as the development of CLR teaching practices and positive beliefs about diversity (Monroe & Ruan, 2018; Souto-Manning et al., 2019). Despite the main focus of this part of the current study, exploring program faculty’s efforts in preparing pre-service teachers for their work with Latinx young children and families, most program faculty shared that they and their teacher preparation program emphasize preparing pre-service teachers to work with culturally and linguistically diverse young children and families, in general, and not Latinx young children and families, specifically. It was encouraging to discover

that teacher preparation programs and program faculty employ many efforts in preparing a culturally competent ECE workforce, or a workforce that has the toolset to build on the strengths and meet the needs of young children and families from a range of cultural backgrounds. However, because these IHEs were located in either rapidly growing or high Latinx population states, and due to the nature of the increasing number of Latinxs in the United States, it is important for teacher preparation programs and program faculty to emphasize the experiences of and ways to support Latinx young children and families (Mellom et al., 2018; Téllez, 2004). Program faculty mentioned that they and their teacher preparation program need to focus more on the experiences of and ways to support Latinx young children and families to aid pre-service teachers' ability to work with Latinxs. Evidence from the current study did elucidate that there are not enough professional development opportunities for program faculty to learn about Latinxs and CLR teaching practices and beliefs about diversity that support Latinx young children and families. Other than limited professional development, it remains unknown and an important area for future research to investigate why teacher preparation programs and program faculty do not provide more teaching and learning experiences that help prepare pre-service teachers for their work with Latinx young children and families. A few program faculty, especially White program faculty, argued that it is not their place to teach Latinx pre-service teachers about how to work with Latinx young children and families. It is important to emphasize here what other program faculty underscored: there is great heterogeneity among Latinxs, and therefore, Latinx pre-service teachers are likely to not know about the everyday experiences of each Latinx sub-group. As some program

faculty articulated, and research has shown, it is important to encourage pre-service teachers to understand the identities and home culture of the Latinx young children and families whom they currently or will serve, the strengths and challenges Latinx young children and families navigate, and the strategies needed to build on the strengths and meet the needs of Latinx young children and families (Téllez, 2004).

In addition, program faculty discussed their effort in establishing relationships with pre-service teachers to help the preparation of pre-service teachers for their work with Latinx young children and families. Most program faculty indicated that through proximal process, as defined by Bronfenbrenner, they build relationships with pre-service teachers to promote the development of CLR teaching practices and beliefs about diversity that can be used to serve young children and families from a range of cultural and linguistic backgrounds. Some program faculty shared how establishing relationships with Latinx pre-service teachers, in particular, supports their ability to build on the strengths and meet the needs of Latinx young children and families. These program faculty expressed that by building relationships with Latinx pre-service teachers, safe spaces and trust are developed within these relationships, which encourage pre-service teachers to reflect on their internalization and perpetuation of racist ideologies and narratives. Supporting pre-service teachers during these reflection opportunities helps program faculty to prepare pre-service teachers to learn about Latinx young children and families they serve, consider the contexts that contribute to the challenges Latinx young children and families encounter, and develop CLR teaching practices and beliefs about diversity that build on the strengths and meet the needs of Latinx young children and

families (thus developing knowledge, practices, and beliefs across pre-service teachers' mesosystem; Bronfenbrenner, 1995). During these moments of reflection within these proximal processes, program faculty's own understanding of Latinxs is also strengthened, which encourages program faculty to consider ways to teach pre-service teachers how to support Latinx young children and families. This could be a beneficial strategy for program faculty to learn more about the everyday experiences of Latinxs, and thus determine CLR teaching practices and beliefs about diversity that can be developed among pre-service teachers (Mellom, 2018); however, it is important that these reflection opportunities do not remain the only learning experiences for program faculty. Latinx pre-service teachers are a part of people of color who are often unwillfully positioned to educate White people about racism, marginalization, inequities, and other forms of oppression. It is, therefore, imperative that education stakeholders invest in quality professional development opportunities that are designed to educate program faculty about Latinx young children and families and ways to support pre-service teachers who work, or will work, with Latinxs. It is evident that ECE teacher preparation programs are making strides in preparing the future workforce to serve a culturally and linguistically diverse child population. Evidence from the current study advocates for much more needed attention on preparing pre-service teachers to build on the strengths and meet the needs of the ever-growing Latinx population.

## CHAPTER X

### INTEGRATIVE DISCUSSION

The current study used a mixed-methods research design to examine ECE teacher preparation program faculty's cultural competence and its association with their reported work burnout and teaching efficacy, as well as program faculty's efforts in preparing the ECE workforce to effectively work with Latinx young children and families. First, survey results demonstrated that program faculty's self-reported cultural competence was significantly linked with feelings of work burnout and perceived teaching efficacy, such that higher levels of cultural competence was associated with infrequent, minimal feelings of work burnout and higher perceived teaching efficacy, and thus lower levels of cultural competence was associated with frequent, intense feelings of work burnout and lower perceived teaching efficacy. A salient positive association in the findings emerged, suggesting that program faculty who participated in more professional development opportunities focused on cultural competence related topics reported higher levels of cultural competence. Second, evidence from phone interviews with program faculty indicated that while some program faculty have observed an acceptance of and support for Latinx young children and families in their communities, other program faculty have noticed intolerance and little support for Latinx young children and families in their communities. Even though some program faculty noted that, in general, their communities are not accepting or supportive of Latinxs, all program faculty stated that

they and their teacher preparation program are making efforts in preparing the ECE workforce to work with *all* young children and families, regardless of cultural and linguistic background, and do not emphasize preparing pre-service teachers to build on the strengths and meet the needs of Latinx young children and families, in particular. All program faculty stated that they and their teacher preparation program have a commitment to embracing diversity, equity, and inclusion, and that they employ several strategies at the program-level and within their own teaching to support pre-service teachers' current and future work with culturally and linguistically diverse young children. Despite efforts to serve all children, some program faculty articulated that they and their teacher preparation program need to be more intentional about providing meaningful teaching and learning experiences to pre-service teachers that strengthen their CLR teaching practices and inform positive beliefs about diversity. Some program faculty also shared that by participating in the phone interview and being aware of the current study's focus on understanding program faculty's efforts in preparing the ECE workforce to effectively serve Latinx young children and families, they realized that they and their teacher preparation program should be making more concerted efforts to support pre-service teachers' work with Latinx young children and families. Program faculty in this case discussed the fact that, to their knowledge, there are limited, or nonexistent, professional development opportunities that serve to support their knowledge and teaching practices related to preparing pre-service teachers for their work with Latinx young children and families. In the absence of any or numerous professional development opportunities, a few program faculty mentioned that they provide teaching

content or practices to their pre-service teachers that are important for serving Latinx young children and families. One of the key strategies these program faculty use to support pre-service teachers in gaining knowledge specific to the historical and current experiences of Latinx young children and families, and teaching practices and beliefs necessary for effectively supporting Latinx young children and families, involves establishing relationships with their pre-service teachers. Not only are these relationships useful for pre-service teachers' preparation to understand and effectively serve Latinx young children and families, but also these relationships are helpful for program faculty to learn about Latinx young children and families and ways to best support their early learning and/or ECE experiences. Program faculty mentioned that they often turn to Latinx pre-service teachers or colleagues informed about working with Latinxs for informal professional development around preparing the ECE workforce to build on the strengths and meet the needs of Latinx young children and families, especially because more formal professional development opportunities are limited or potentially nonexistent.

Taken together, the findings from the current study highlight an underlying theme that is impacting program faculty's cultural competence and efforts in preparing the ECE workforce to serve Latinx young children and families: professional development. Engaging in and not having access to professional development opportunities reportedly have an impact on program faculty's cultural competence and efforts in preparing pre-service teachers for their work with culturally and linguistically diverse young children and families, including Latinxs. It might be the case that program faculty have access to



a number of professional development opportunities that intend to strengthen program faculty's knowledge base on CLR teaching practices and beliefs about diversity related to preparing pre-service teachers to work with culturally and linguistically diverse young children and families. Program faculty should continuously engage in these opportunities to strengthen their cultural competence, and thus feel ready and energized to meet work demands, such as preparing a culturally competent ECE workforce. Teacher preparation programs should provide a number of quality professional development opportunities that program faculty can easily access, or are incentivized to access (i.e., hosting professional development trainings during pre-scheduled program faculty meetings rather than after work hours; paying for professional development trainings), in order to remedy feelings of work burnout that could stem from attending these opportunities, and to encourage program faculty to attend and be actively involved in these opportunities (O'Hara & Pritchard, 2008; Prater & Devereaux, 2009). Relatedly, program faculty should continuously engage in quality professional development opportunities to consistently learn about, reflect on, and strengthen their CLR teaching practices and beliefs about diversity in order to enhance their cultural competence, and thus feel efficacious in their abilities to prepare a culturally competent ECE workforce. Teacher preparation programs should offer a range of quality professional development opportunities that support program faculty's cultural competence and teaching efficacy that way pre-service teachers of color are not the laborers providing professional development and the sole informants of program faculty's CLR teaching practices and beliefs about diversity (Ladson-Billings, 2005).

Findings from the current study also provided evidence that although professional development opportunities for program faculty exist and can be useful for supporting program faculty's cultural competence and efforts in preparing pre-service teachers to serve culturally and linguistically diverse young children and families, there are limited to possibly no professional development opportunities for program faculty that support their efforts in preparing the ECE workforce to serve Latinx young children and families, in particular. Specifically, program faculty mentioned that there are not enough, or any, professional development opportunities that they are aware of that support their understanding of Latinxs and the inequities Latinxs face, as well as identifying CLR teaching practices and beliefs about diversity that can be used to inform their work in preparing pre-service teachers to effectively work with Latinx young children and families. From a theoretical standpoint, in order for the ECE workforce to build on the strengths and meet the needs of Latinx young children and families—a substantial ethnic group that is eligible for and actively utilizes ECE—it is imperative that program faculty receive ongoing professional development that underscores a) understanding the daily experiences of Latinx young children and families, b) critically reflecting how systems of oppression impede Latinx young children and families from equitable learning and/or ECE experiences, and c) identifying CLR teaching practices and positive beliefs about diversity, in relation to Latinxs, that should be used to provide meaningful learning and/or ECE experiences for Latinx young children and families. When program faculty cross borders and consider the lived experiences of Latinx young children and families, including experiences within various contexts (i.e., home, school, work, community),

they should better understand Latinx young children and families' everyday experiences and develop an understanding of what pre-service teachers need to consider when working with Latinx young children and families (Wilson et al., 2014). When program faculty critically reflect on systemic racism and oppression that create inequitable experiences for Latinx young children and families, they should better understand the resiliency and challenges Latinx young children and families experience and develop an understanding of the inequities pre-service teachers need to consider and mitigate when working with Latinx young children and families (Solórzano & Delgado Bernal, 2001). It is through these ongoing professional development opportunities that program faculty should develop a deep understanding of Latinx young children and families, the inequities that Latinx young children and families encounter, and ultimately CLR teaching practices and positive beliefs about diversity that should be used to build on the strengths and meet the needs of Latinx young children and families. Notably, border crossing into the experiences of Latinxs and reflecting on the systemic oppression that Latinxs encounter can be mentally exhausting; program faculty could experience work burnout from the emotional toll of border crossing and reflecting on systemic oppression (Gorski, 2019). It is important that professional development opportunities focus on building program faculty's cultural competence in order for program faculty to have the abilities to not only understand the experiences of Latinxs, and people of color, but also identify and advocate for strategies, like CLR teaching practices and positive beliefs about diversity, that can disrupt inequities that Latinx young children and families may encounter.

When program faculty are learning about Latinx young children and families, and ultimately developing CLR teaching practices and positive beliefs about diversity necessary for equitably supporting Latinx young children and families, they should be strengthening their own competencies, which can be used in proximal processes with preservice teachers to support their competencies (Bronfenbrenner, 1995; Ryan & Gibson, 2015). In other words, program faculty's CLR teaching practices and beliefs about diversity (that are relevant for supporting Latinx young children and families) can be used to facilitate pre-service teachers' CLR teaching practices and beliefs about diversity that are needed for supporting Latinx young children and families (and thus spanning development within the mesosystem; Bronfenbrenner, 1995). By engaging in ongoing professional development opportunities, program faculty should become increasingly equipped with CLR teaching practices and beliefs about diversity that are essential for effectively working with Latinx young children and families; as program faculty are undergoing this professional development on CLR teaching practices and beliefs about diversity, they are simultaneously developing the knowledge, beliefs, and skillset necessary to promote increasingly sophisticated learning interactions, or proximal processes, with their pre-service teachers that aid in the development of pre-service teachers' CLR teaching practices and beliefs about diversity relevant to their current and future work with Latinx young children and families (Staton & Hunt, 1992).

It is clear that ongoing professional development opportunities for program faculty are needed to firstly cultivate their understanding of Latinx young children and families, as well as facilitate CLR teaching practices and beliefs about diversity for

effectively serving Latinxs. The development of program faculty's knowledge, teaching practices, and beliefs through professional development opportunities can then help inform pre-service teachers' understanding of Latinx young children and families, and the preparation of CLR teaching practices and beliefs about diversity that are essential for providing equitable early learning and/or ECE experiences for Latinx young children and families (Ryan & Gibson, 2015; Staton & Hunt, 1992). Here it is important to reiterate a finding from the current study in which program faculty asserted that there are not enough, or any, existing professional development opportunities that support program faculty's efforts in preparing an ECE workforce that builds on the strengths and meets the needs of Latinx young children and families. Clearly, professional development opportunities should be designed for ECE teacher preparation program faculty that support their efforts in preparing an ECE workforce that can effectively serve Latinxs. Professionals who create and/or implement professional development opportunities should consider designing and/or facilitating these opportunities using borderland's, critical race, and Bronfenbrenner's bioecological theoretical frameworks, or approaches that encourage increasingly sophisticated learning interactions for program faculty to border cross into the experiences of Latinx young children and families; critically reflect on the systemic racism and oppression that Latinx young children and families might navigate; and identify CLR teaching practices and beliefs about diversity that can be used to alleviate inequities faced by Latinx young children and families. Additionally, education researchers should systematically and continuously evaluate these professional development opportunities, specifically by investigating their impact on program

faculty's knowledge, teaching practices, and beliefs that are important for preparing pre-service teachers to effectively work with Latinx young children and families, as well as examining program faculty's feelings of work burnout and teaching efficacy as a result of engaging in ongoing professional development. By devising, delivering, evaluating, and improving upon such opportunities, program faculty's cultural competence should be strengthened over time, and thus program faculty should be better prepared to make meaningful efforts that support the ECE workforce to build on the strengths and meet the needs of culturally and linguistically diverse young children and families, in general, and Latinx young children and families, in particular.

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# APPENDIX A

## TABLES

Table 1. Descriptive statistics of demographic variables.

Variable		n (%)
158	Race	
	White	96 (81.4%)
	Black or African American	12 (10.2%)
	American Indian or Alaska Native	2 (1.7%)
	Asian	2 (1.7%)
	Other	6 (5.1%)
	Latinx	
	Yes	12 (10.2%)
	No	106 (89.8%)
	Gender	
	Female	108 (91.5%)
	Male	8 (6.8%)
	Prefer not to say	2 (1.7%)
	Highest Degree Achieved	
	Master's	40 (33.9%)
	Doctorate	78 (66.1%)
	Age	
	18-24	1 (0.8%)
	25-34	7 (5.9%)
	35-44	26 (22.0%)
	45-54	37 (31.4%)
	55-64	34 (28.8%)

159	Program Type	65-74	13 (11.0%)
		2-year	49 (41.5%)
		4-year	60 (50.8%)
		Other	9 (7.6%)
	Years at Current IHE	Less than 5 years	40 (33.9%)
		5-10 years	30 (25.4%)
		11-15 years	18 (15.3%)
		16-20 years	16 (13.6%)
		21-25 years	7 (5.9%)
		Over 25 years	7 (5.9%)
	# of Courses Taught—Spring	0-1	16 (13.6%)
		2-3	45 (38.1%)
		4-5	37 (31.4%)
		6+	20 (16.9%)
	# of Courses Taught—Summer	0-1	78 (66.1%)
		2-3	30 (25.4%)
		4-5	5 (4.2%)
		6+	1 (0.8%)
	# of Courses Taught—Fall	0-1	12 (10.2%)
		2-3	42 (35.6%)
		4-5	47 (39.8%)
		6+	17 (14.4%)
	# of PD on CC Throughout Career	None	3 (2.5%)
		1-3	21 (17.8%)
		4-6	24 (20.3%)



160	# of PD on CC at Current IHE	7-10	21 (17.8%)
		11 or more	48 (40.7%)
	Taught CC Course at Current IHE	None	5 (4.2%)
		1-3	43 (36.4%)
		4-6	25 (21.2%)
		7-10	26 (22%)
		11 or more	18 (15.3%)
	Program Offers Licensure	Yes	64 (54.2%)
		No	54 (45.8%)
	License Age Range	Yes	57 (48.3%)
		No	60 (50.8%)
	Student Majority Race	Birth through 3 <sup>rd</sup> grade	23 (19.5%)
		Birth through kindergarten	11 (9.3%)
		Pre-K through 3 <sup>rd</sup> grade	9 (7.6%)
		Other	30 (25.4%)
	Student Majority Latinx	White	81 (68.6%)
		Black or African American	15 (12.7%)
		American Indian or Alaska Native	3 (2.5%)
		Native Hawaiian or Pacific Islander	1 (0.8%)
		Other	17 (14.4%)
		Yes	21 (17.8%)
		No	95 (80.5%)

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Table 2. Descriptive statistics of key study variables.

Variable		Range	Mean	SD	$\alpha$
Cultural Competence	MTCS	39-80	67.80	8.26	.89
	PBDS	71-117	104.89	9.23	.78
Burnout		45-183	111.90	33.50	.86
Efficacy		22-70	48.34	10.34	.87

Table 3. Correlations between demographic variables and key study variables.

Variable	MTCS	PBDS	Burnout	Efficacy
Race	.25 <sup>a</sup>	.28 <sup>a</sup>	.22 <sup>a</sup>	.36 <sup>+a</sup>
Latinx	.22 <sup>*b</sup>	.25 <sup>**b</sup>	-.13 <sup>b</sup>	.18 <sup>b</sup>
Gender	.15 <sup>b</sup>	.10 <sup>b</sup>	.04 <sup>b</sup>	.23 <sup>b</sup>
Highest Degree Achieved	.22 <sup>*b</sup>	.22 <sup>*b</sup>	-.08 <sup>b</sup>	.12 <sup>b</sup>
Age	.29 <sup>a</sup>	.16 <sup>a</sup>	.33 <sup>+a</sup>	.36 <sup>+a</sup>
Program Type	.22 <sup>a</sup>	.24 <sup>a</sup>	.16 <sup>a</sup>	.15 <sup>a</sup>
Years at Current IHE	.12 <sup>a</sup>	.15 <sup>a</sup>	.30 <sup>+a</sup>	.15 <sup>a</sup>
# of Courses Taught—Spring	.04 <sup>a</sup>	.27 <sup>a</sup>	.39 <sup>+a</sup>	.10 <sup>a</sup>
# of Courses Taught—Summer	.14 <sup>a</sup>	.22 <sup>a</sup>	.21 <sup>a</sup>	.12 <sup>a</sup>
# of Courses Taught—Fall	.15 <sup>a</sup>	.21 <sup>a</sup>	.09 <sup>a</sup>	.09 <sup>a</sup>
# of PD on CC Throughout Career	.44 <sup>+a</sup>	.22 <sup>a</sup>	.23 <sup>a</sup>	.26 <sup>a</sup>
# of PD on CC at Current IHE	.40 <sup>+a</sup>	.15 <sup>a</sup>	.29 <sup>a</sup>	.32 <sup>+a</sup>
Taught CC Course at Current IHE	.26 <sup>**b</sup>	.17 <sup>b</sup>	.01 <sup>b</sup>	.15 <sup>b</sup>
Program Offers Licensure	-.08 <sup>b</sup>	-.18 <sup>b</sup>	.09 <sup>b</sup>	-.06 <sup>b</sup>
Licensure Age Range	.22 <sup>a</sup>	.37 <sup>+a</sup>	.05 <sup>a</sup>	.14 <sup>a</sup>
Student Majority Race	.20 <sup>a</sup>	.36 <sup>+a</sup>	.10 <sup>a</sup>	.18 <sup>a</sup>
Student Majority Latinx	.14 <sup>b</sup>	.07 <sup>b</sup>	.02 <sup>b</sup>	-.02 <sup>b</sup>
MTCS		.30 <sup>**c</sup>	-.24 <sup>*c</sup>	.61 <sup>**c</sup>
PBDS			-.13 <sup>c</sup>	.28 <sup>*c</sup>
Burnout				-.46 <sup>**c</sup>
Efficacy				

Note: N=117. <sup>a</sup> an eta coefficient test was run when assessing the association with a continuous variable, <sup>+</sup> = moderate association. <sup>b</sup> a biserial correlation was run when assessing the association with a continuous variable, \* $p < 0.05$ , \*\* $p < 0.01$ . <sup>c</sup> Pearson's correlation was run when assessing the association with a continuous variable, \* $p < 0.05$ , \*\* $p < 0.01$ . All other associations were examined using a chi square test for independence, \* $p < 0.05$ , \*\* $p < 0.01$ .

Table 4. Unstandardized and standardized model results.

Parameter Estimate	Unstd.	S.E.	Std.	S.E.
Cultural Competence				
MTCS	1.00	0.00	0.81**	0.12
PBDS	0.50**	0.17	0.36**	0.10
Cultural Competence→ Burnout	-1.52*	0.76	-0.30*	0.13
Cultural Competence→ Efficacy	1.16**	0.35	0.75**	0.12
Burnout with Efficacy	-79.49*	39.69	-0.36**	0.13
Residual Variances	Unstd.	S.E.	Std.	S.E.
Cultural Competence				
MTCS	22.89	13.20	0.34	0.20
PBDS	73.25**	10.26	0.87**	0.07
Burnout	1025.71**	173.59	0.91**	0.08
Efficacy	46.45**	18.30	0.44**	0.17
Variance	Unstd.	S.E.	Std.	S.E.
Cultural Competence	44.80**	15.32	1.00	0.00

Note: N=117

\*\* $p < 0.01$

\* $p < 0.05$

Table 5. Teacher preparation programs and program faculty's efforts to support pre-service teachers' work with culturally and linguistically diverse young children and families.

Program-Level Initiatives	Assignments/ Coursework	Teaching Strategies	Professional Development
<ul style="list-style-type: none"> <li>• Address pre-service teachers' concerns about racism and inequities</li> <li>• Conduct academic program reviews to ensure that each course prepares pre-services to work with culturally and linguistically diverse young children and families</li> <li>• Follow NAEYC accreditation standards about promoting diversity</li> <li>• Hire program faculty of color</li> <li>• Hire program faculty with roles dedicated to evaluating program's efforts in preparing pre-service to work with culturally and linguistically diverse young children and families</li> <li>• Hire program faculty with teaching knowledge on English as a second language</li> <li>• Include written philosophy about diversity in each course syllabus</li> </ul>	<ul style="list-style-type: none"> <li>• Assignments centered on creating a flyer or infographic about racial disparities surrounding children and families of color</li> <li>• Assignments focused on generating resource lists for young children and families</li> <li>• Case studies</li> <li>• Coursework (i.e., videos, readings, PowerPoints, lectures) focused on topics related to diversity, equity, and inclusion in ECE, such as: <ul style="list-style-type: none"> <li>○ Advocacy</li> <li>○ Anthropology</li> <li>○ Anti-bias curriculum</li> <li>○ Anti-racism</li> <li>○ Bilingualism</li> <li>○ Children's rights</li> <li>○ Community resources</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Ask pre-service teachers about their cultural and linguistic background</li> <li>• Encourage pre-service teachers to be empathetic toward young children and families of a different cultural background</li> <li>• Encourage pre-service teachers to draw parallels between their experiences and the experiences of culturally and linguistically diverse young children and families they serve</li> <li>• Encourage pre-service teachers to embrace diversity</li> <li>• Encourage pre-service teachers to meet the needs of each child and family who access care</li> <li>• Encourage pre-service teachers to spend time outside the classroom</li> </ul>	<ul style="list-style-type: none"> <li>• Attend IHE sessions/ workshops on diversity, equity, and inclusion</li> <li>• Attend national conferences (e.g., NAEYC, NAECTE) and their sessions/ workshops on anti-bias curriculum</li> <li>• Attend national conferences (e.g., NAEYC, NAECTE) and their sessions/ workshops on bilingualism</li> <li>• Attend national conferences (e.g., AERA, NAEYC, NAECTE) and their sessions/ workshops on working with culturally diverse families</li> <li>• Attend state or regional conferences and their sessions/ workshops on bilingualism</li> </ul>

Program-Level Initiatives	Assignments/ Coursework	Teaching Strategies	Professional Development
<ul style="list-style-type: none"> <li>• Include written philosophy about diversity on program website</li> <li>• Incorporate pre-service teachers' perspectives on embracing diversity, equity, and inclusion to strengthen program efforts in embracing diversity, equity, and inclusion</li> <li>• Infuse state teaching standards about diversity in program curriculum</li> <li>• Offer courses on child development</li> <li>• Offer courses on community engagement</li> <li>• Offer courses on cultural and linguistic diversity               <ul style="list-style-type: none"> <li>○ Cultural awareness course</li> <li>○ English language learning course</li> <li>○ Multicultural education course</li> </ul> </li> <li>• Offer courses on family engagement</li> <li>• Offer professional development opportunities focused on diversity, equity,</li> </ul>	<ul style="list-style-type: none"> <li>○ Cultural and linguistic sensitivity and awareness</li> <li>○ Cultural competence</li> <li>○ Cultural expectations</li> <li>○ Culturally relevant and sustaining learning environments</li> <li>○ Culturally relevant and sustaining pedagogy</li> <li>○ Dual language learning</li> <li>○ Emergent curriculum</li> <li>○ English language learning</li> <li>○ Family engagement</li> <li>○ Family literacy</li> <li>○ Forms of communication</li> <li>○ Reggio Emilia, Waldorf, Montessori and other constructivist and child-centered teaching methods</li> <li>○ Social justice</li> <li>○ Socio-political history of ECE</li> <li>• Fieldwork on social activism, social justice, and locating community resources</li> </ul>	<ul style="list-style-type: none"> <li>with the families they serve</li> <li>• Encourage pre-service teachers to submit their work using different modalities to model different ways families access resources</li> <li>• Encourage reflection on racist ideologies</li> <li>• Encourage reflection on social position</li> <li>• Encourage reflection on the cultural sustainability in existing curricula</li> <li>• Encourage the de-centering of Whiteness in teaching practices</li> <li>• Explain to pre-service teachers that the United States is a “stew” rather than a “melting pot” to demonstrate maintaining cultural and linguistic backgrounds</li> <li>• Model building on the strengths of pre-service teachers' cultural and linguistic backgrounds</li> </ul>	<ul style="list-style-type: none"> <li>• Conduct research studies that provide information about teacher preparation and serving culturally and linguistically diverse young children and families</li> <li>• Engage in courageous conversations about diversity, equity, and inclusion with pre-service teachers of color</li> <li>• Engage in critical conversations about diversity, equity, and inclusion with colleagues</li> <li>• Learn about the cultural and linguistic backgrounds of pre-service teachers</li> <li>• Read empirical articles or research briefs</li> <li>• Refer to colleagues about questions related to culturally sustaining or relevant pedagogy</li> </ul>

Program-Level Initiatives	Assignments/ Coursework	Teaching Strategies	Professional Development
<p>and inclusion for program faculty and pre-service teachers</p> <ul style="list-style-type: none"> <li>• Offer professional development opportunities focused on diversity, equity, and inclusion for program faculty</li> <li>• Offer teaching certificates <ul style="list-style-type: none"> <li>◦ Bilingual teaching certificate</li> <li>◦ English as a second language teaching certificate</li> </ul> </li> <li>• Promote critical conversations among program faculty about diversity, equity, and inclusion</li> <li>• Require fieldwork course focused on advocacy</li> <li>• Require fieldwork course with placements in culturally and linguistically diverse settings</li> <li>• Schedule weekly faculty meetings to examine course syllabi to ensure topics of diversity, equity, and inclusion are integrated in the curriculum</li> </ul>	<ul style="list-style-type: none"> <li>• Interview families of a different cultural or linguistic background</li> <li>• Pedagogic documentation</li> <li>• Provide representations of various cultures in course material <ul style="list-style-type: none"> <li>◦ Pictures of children and families of color</li> </ul> </li> <li>• Raise a virtual avatar of a different cultural or linguistic background</li> <li>• Reflection assignments</li> <li>• Role play activities</li> <li>• Visit community centers</li> </ul>	<ul style="list-style-type: none"> <li>• Model changing teaching methods to meet individual needs</li> <li>• Scaffold integrating different perspectives in coursework and learning activities</li> <li>• Scaffold meeting the needs of pre-service teachers so pre-service teachers employ these practices with the children and families in their care</li> <li>• Support pre-service teachers' reflection on the types of barriers they face when accessing resources or assistance</li> <li>• Support pre-service teachers' reflection on their culture</li> <li>• Teach pre-service teachers to avoid using English euphemisms that do not translate well in other languages</li> <li>• Teach pre-service teachers to be color-blind</li> </ul>	<ul style="list-style-type: none"> <li>• Refer to colleagues for information about how to prepare pre-service teachers to work with culturally and linguistically diverse children and families</li> <li>• Reflect on biases with colleagues</li> <li>• Reflect on racist ideologies with pre-service teachers</li> <li>• Reflect on social positions with pre-service teachers</li> </ul>

Program-Level Initiatives	Assignments/ Coursework	Teaching Strategies	Professional Development
<ul style="list-style-type: none"> <li>• Synthesize program philosophy about diversity across all courses</li> <li>• Weave in Bronfenbrenner's ecological systems theory throughout each course to promote a child-centered approach to teaching</li> </ul>		<p>(e.g., there is one race, the human race)</p> <ul style="list-style-type: none"> <li>• Teach pre-service teachers to observe each child and individualize curriculum based on each child's needs</li> </ul>	



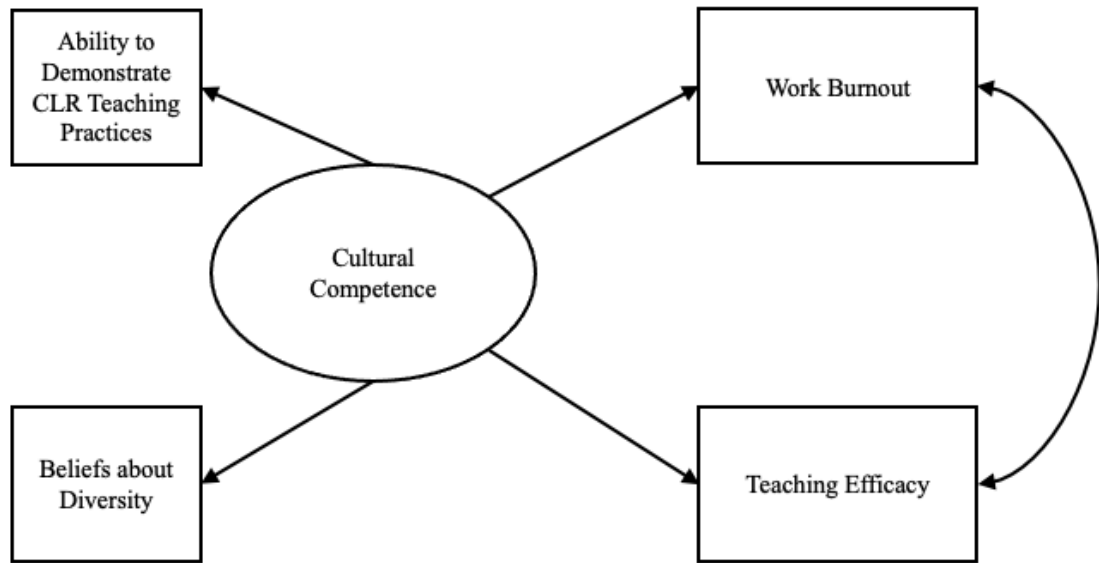
Table 6. Teacher preparation programs and program faculty's efforts to support pre-service teachers' work with Latinx young children and families.

Program-Level Initiatives	Assignments/ Coursework	Teaching Strategies	Professional Development
<ul style="list-style-type: none"> <li>• Hire more Latinx program faculty</li> <li>• Provide program events focused on Latinx culture during Hispanic Heritage Month <ul style="list-style-type: none"> <li>○ Include Latinx speakers from a variety of professional backgrounds (e.g., historians, scientists, researchers, IHE faculty)</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Assignment centered on generating a resource list for Latinx young children and families</li> <li>• Assignment focused on bringing Latinx families into the classroom to read books, share food, and engage with children</li> <li>• Coursework on assessments for Latinx, Spanish-speaking young children</li> <li>• Coursework on bilingualism with a focus on Spanish-English learning</li> <li>• Coursework on children's books and other reading materials in Spanish</li> <li>• Coursework on cultural sustaining pedagogy as it relates to Latinx culture</li> <li>• Coursework on the heterogeneity of Latinx culture</li> </ul>	<ul style="list-style-type: none"> <li>• Empower Latinx pre-service teachers to reflect on their cultural and linguistic assets</li> <li>• Empower Latinx pre-service teachers to serve as role models for the Latinx young children and families they work with <ul style="list-style-type: none"> <li>○ Latinx representation in the classroom</li> <li>○ Encourage Latinx pre-service teachers to attend graduate school</li> </ul> </li> <li>• Encourage Latinx pre-service teachers to learn about the heterogeneity within the Latinx population</li> <li>• Encourage Latinx, Spanish-speaking pre-service teachers to reflect on their experiences as dual language learners</li> </ul>	<ul style="list-style-type: none"> <li>• Build relationships with Latinx pre-service teachers to learn more about Latinx culture and cultural assets, and the everyday experiences of Latinxs</li> </ul>

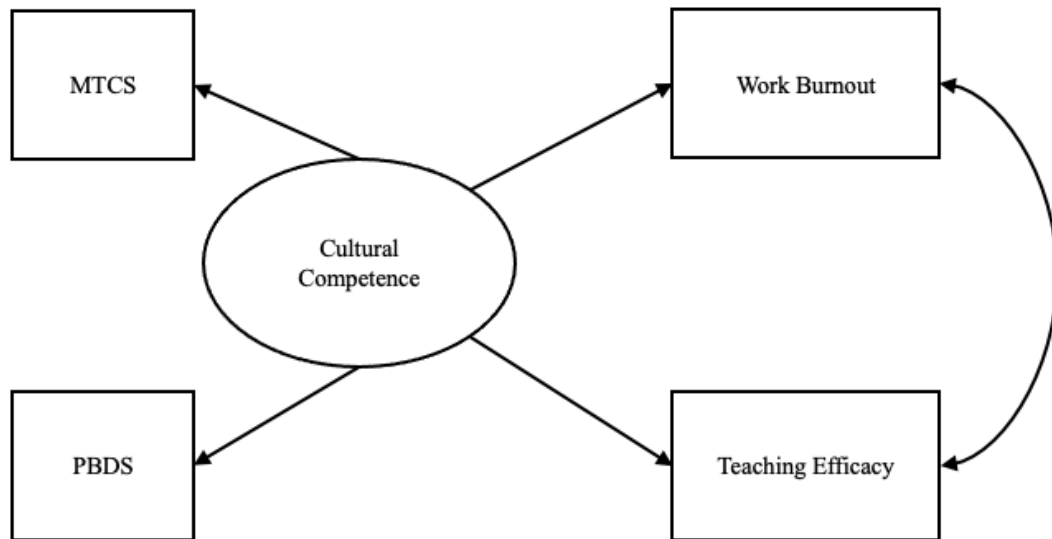
Program-Level Initiatives	Assignments/ Coursework	Teaching Strategies	Professional Development
	<ul style="list-style-type: none"> <li>• Coursework on immigration and deportation               <ul style="list-style-type: none"> <li>○ Fears, challenges, trauma families may experience</li> <li>○ ICE plans and plans for continuity of care</li> <li>○ Citizenship, authorization, and residency/ work permits</li> </ul> </li> <li>• Coursework on English language acquisition for Spanish-speaking children</li> <li>• Provide Spanish music recommendations</li> </ul>	<ul style="list-style-type: none"> <li>• Encourage pre-service teachers to ask Latinx, Spanish-speaking children for key words in Spanish</li> <li>• Encourage pre-service teachers to learn Spanish</li> <li>• Encourage pre-service teachers to understand the context(s) Latinxs live in and navigate daily</li> <li>• Prepare pre-service teachers to provide pictorial cues for Latinx, Spanish-speakers</li> <li>• Promote Latinx cultural awareness               <ul style="list-style-type: none"> <li>○ Foods, songs, and holidays relevant to the Latinx children in the classroom</li> </ul> </li> <li>• Support Latinx pre-service teachers to reflect on the racist ideologies that are internalized</li> <li>• Support pre-service teachers' learning about Latinx culture</li> </ul>	

## APPENDIX B

### FIGURES



*Figure 1.* Conceptual model of key study variables.



*Figure 2.* Conceptual model of key study variables. MTCS = ability to demonstrate CLR teaching practices; PBDS = beliefs about diversity.

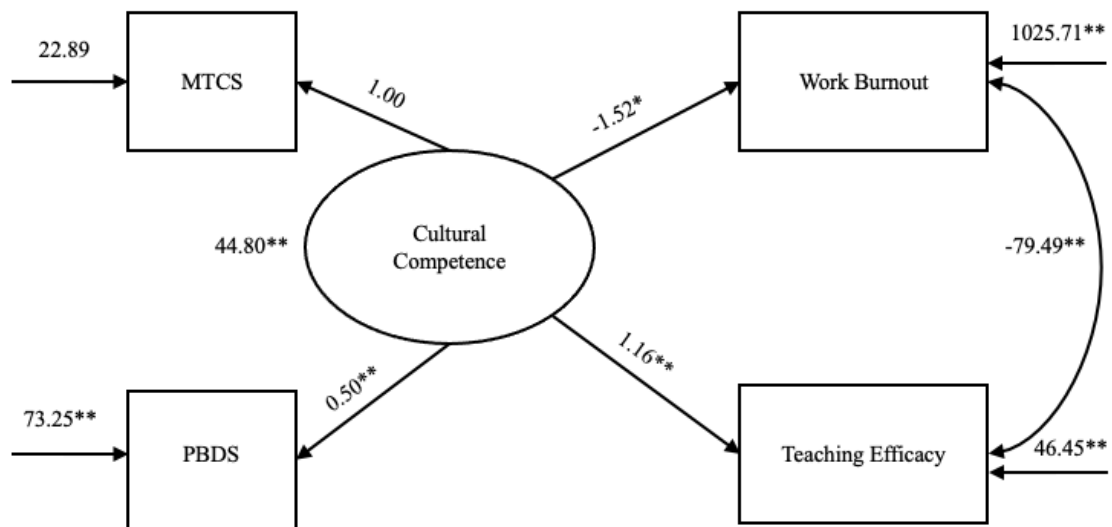


Figure 3. Unstandardized model results with residual variance error terms. MTCS = ability to demonstrate CLR teaching practices; PBDS = beliefs about diversity.

\*\* $p < 0.01$

\* $p < 0.05$

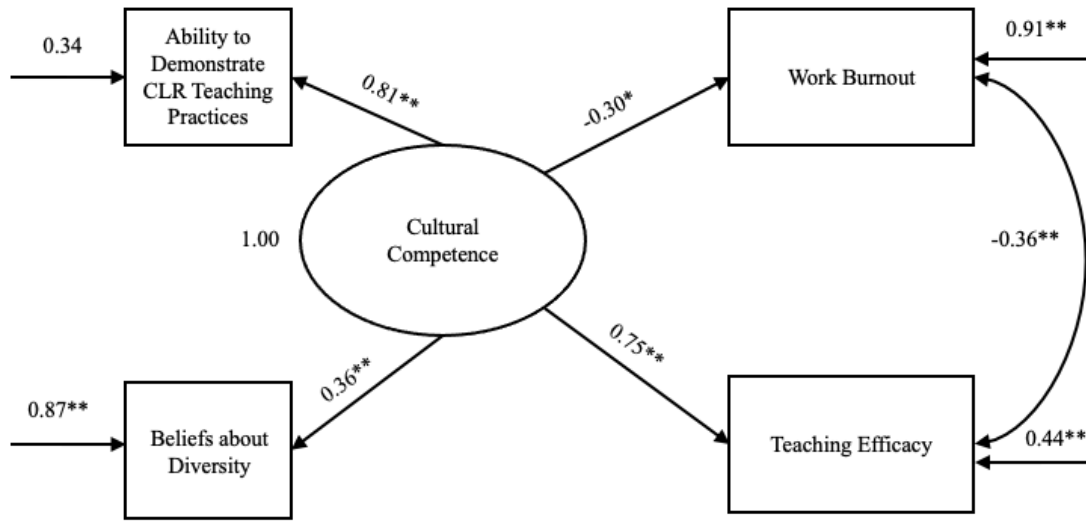


Figure 4. Standardized model results with residual variance error terms. MTCS = ability to demonstrate CLR teaching practices; PBDS = beliefs about diversity.

\*\* $p < 0.01$

\* $p < 0.05$

## APPENDIX C

### MEASURES

# Program Faculty Survey-- Dissertation

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#### Start of Block: Instructions and Consent

Q1.1 Welcome to the ECE teacher preparation program faculty survey!

You are invited to participate in a dissertation study focused on examining program faculty's cultural competence and its association with work burnout and teaching efficacy. Information collected from this survey will provide insight on the culturally and linguistically relevant teaching knowledge and practices program faculty demonstrate to pre-service teachers to help prepare an ECE workforce that meets the needs and builds on the strengths of the diversifying child population.

If you consent to participate in the current study, you will be asked to complete a survey asking questions related to your cultural competence, work burnout, and teaching efficacy. This survey will take approximately 15-20 minutes.

As compensation for your participation, you will be entered into a drawing to win one of six \$25 Amazon gift cards.

The risks of emotional distress and professional standing are rare in the current study. When considering your work burnout, you may recall distressing moments. Additionally, absolute confidentiality of data provided through the Internet cannot be guaranteed due to the limited protections of Internet access. To minimize these potential risks, please be sure to close your browser when finished so no one will be able to see what you have been doing. Also, you have

the right to refuse to participate or to withdraw at any time, without penalty. If you do withdraw, it will not affect you in any way. Your participation is completely voluntary and can be rescinded at any point in time. If you choose to withdraw, you may request that any of your data which has been collected be destroyed unless it is in a de-identifiable state.

Information about you will be kept confidential as much as the law allows, unless there is a danger to yourself or others. When information you provide on the survey is reported as part of the study in papers or presentations, none of the information will be linked to you individually. All information that could identify you will be kept in a password-protected Box account that will only be accessed via a password-protected computer. Only the researcher, her faculty advisor, and the University Institutional Review Board will be able to access that data. If you have concerns or questions about this study, please contact the student principal investigator, Demi Siskind at [dgsiskin@uncg.edu](mailto:dgsiskin@uncg.edu), or the faculty advisor, Karen La Paro at [kmlparo@uncg.edu](mailto:kmlparo@uncg.edu). If you have any concerns about your rights, how you are being treated, concerns or complaints about this project or benefits or risks associated with being in this study please contact the Office of Research Integrity at UNCG at [ori@uncg.edu](mailto:ori@uncg.edu).

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Q1.2 By consenting to participate in the study, you are indicating that 1) you are at least 18 years old; 2) you have read and understand the information provided above; 3) you have asked any questions you have about the research and the questions have been answered to your satisfaction; and 4) you accept the terms as described and wish to participate in the study.

- ☐ Yes, I agree to participate. (1)
- ☐ No, I do not agree to participate. (2)

*Skip To: End of Survey If Q1.2 = No, I do not agree to participate.*

**End of Block: Instructions and Consent**

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**Start of Block: Program Information**



Q2.1 What is the name of the college or university for which you work? (Please write out the full name. For example, University of North Carolina at Greensboro.)

\_\_\_\_\_

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Q2.2 Is this institution a 2- or 4-year institution?

☐ 2 year (1)

☐ 4 year (2)

☐ Other (3) \_\_\_\_\_

-----

Q2.3 In which state is your institution located in?

▼ AL (1) ... MH (52)

-----

Q2.4 What is the zip code for your institution?

\_\_\_\_\_

-----

Q2.5 What is the name of the department in which you work? (Please write out the full name. For example, Curriculum and Instruction.)

\_\_\_\_\_

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Q2.6 What is your primary role in this department? (Please check all that apply.)

- ☐ Chair of Department (1)
  - ☐ Professor/ Instructor in Early Childhood Program (2)
  - ☐ Supervisor of Practicum/ Field Placements (separate from supervision in a course) (3)
  - ☐ Other (4)
- 

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Q2.7 What degree(s) are offered in your program? (Please check all that apply.)

- ☐ Bachelor of Science (BS) (1)
  - ☐ Bachelor of Art (BA) (2)
  - ☐ Associate of Science (AS) (3)
  - ☐ Associate of Art (AA) (4)
  - ☐ Associate of Applied Science (AAS) (5)
  - ☐ Child Development Associate Certificate (CDA) (6)
-

Q2.8 Can students receive a teaching license from your program?

☐ Yes (1)

☐ No (2)

---

Q2.9 If students can receive a teaching license, what age ranges are include in the license?

☐ Birth through 3rd grade (1)

☐ Birth through kindergarten (2)

☐ Pre-K through 3rd grade (3)

☐ Other (4) \_\_\_\_\_

---

Q2.10 What is the race of the majority of **students** in your program?

☐ White (1)

☐ Black or African American (2)

☐ American Indian or Alaska Native (3)

☐ Asian (4)

☐ Native Hawaiian or Pacific Islander (5)

☐ Other (6)

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Q2.11 Are the majority of **students** in your program of Hispanic, Latino, or Spanish origin? (Examples: Mexican, Mexican American, Chicano, Puerto Rican, Cuban, Salvadoran, Dominican, Colombian, Guatemalan, Spaniard, Ecuadorian)

- ☐ No, not of Hispanic, Latino, or Spanish origin. (1)
- ☐ Yes, of Hispanic, Latino, or Spanish origin. (2)

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Q2.12 Are the majority of **students** in your program working in the field of early childhood education? (Examples: teacher, teacher's assistant)

- ☐ Yes (1)
- ☐ No (2)
- ☐ I don't know (3)

End of Block: Program Information

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Start of Block: Demographics

Q3.1 What is **your** age?

- ☐ 18 - 24 (1)
  - ☐ 25 - 34 (2)
  - ☐ 35 - 44 (3)
  - ☐ 45 - 54 (4)
  - ☐ 55 - 64 (5)
  - ☐ 65 - 74 (6)
  - ☐ 75 - 84 (7)
  - ☐ 85 or older (8)
- 

Q3.2 What is **your** gender?

- ☐ Male (1)
  - ☐ Female (2)
  - ☐ Other (3) \_\_\_\_\_
  - ☐ Prefer not to say (4)
-

Q3.3 What is **your** race/ethnicity?

- ☐ White (1)
  - ☐ Black or African American (2)
  - ☐ American Indian or Alaska Native (3)
  - ☐ Asian (4)
  - ☐ Native Hawaiian or Pacific Islander (5)
  - ☐ Other (6)
- 

Q3.4 Are **you** of Hispanic, Latino, or Spanish origin? (Examples: Mexican, Mexican American, Chicano, Puerto Rican, Cuban, Salvadoran, Dominican, Colombian, Guatemalan, Spaniard, Ecuadorian)

- ☐ No, not of Hispanic, Latino, or Spanish origin. (1)
  - ☐ Yes, of Hispanic, Latino, or Spanish origin. (2)
- 

Q3.5 What is **your** highest level of education?

- ☐ High school (1)
- ☐ Some college (2)
- ☐ Associate's degree (3)
- ☐ Bachelor's degree (4)
- ☐ Master's degree (5)
- ☐ Doctorate degree (6)

Skip To: Q3.7 If Q3.5 = High school

Skip To: Q3.7 If Q3.5 = Some college

Q3.6 What major is **your** highest degree in? (Please write out the full name. For example, Human Development and Family Studies.)

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Q3.7 How many years have **you** been employed in your current institution?

- ☐ Less than 5 years (1)
- ☐ 5-10 years (2)
- ☐ 11-15 years (3)
- ☐ 16-20 years (4)
- ☐ 21-25 years (5)
- ☐ Over 25 years (6)

Q3.8 How many courses per semester have **you** instructed, currently instruct, or will instruct at your current institution?

	0-1 (1)	2-3 (2)	4-5 (3)	6+ (4)
Spring 2020 (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Summer 2020 (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Fall 2020 (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

---

Q3.9 Throughout your career, how many professional development workshops and/or courses focused on cultural competence have **you** participated in?

- ☐ None (1)
  - ☐ 1-3 (2)
  - ☐ 4-6 (3)
  - ☐ 7-10 (4)
  - ☐ 11 or more (5)
- 

Q3.10 Since the time you started your employment at your current institution, how many professional development workshops and/or courses focused on cultural competence have **you** participated in?

- ☐ None (1)
  - ☐ 1-3 (2)
  - ☐ 4-6 (3)
  - ☐ 7-10 (4)
  - ☐ 11 or more (5)
- 

Q3.11 Since the time you started your employment at your current institution, have **you** taught a course that specifically focused on diversity, anti-bias



curriculum, culturally relevant pedagogy, social justice, or another closely related topic?

☐ Yes (1)

☐ No (2)

*Skip To: End of Block If Q3.11 = No*

Q3.12 What is the title of the course(s) **you** have taught which focus on diversity, anti-bias curriculum, culturally relevant pedagogy, social justice, or another closely related topic?

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**End of Block: Demographics**

**Start of Block: Cultural Competence**

Q4.1 Please choose an option that best describes your strategies when working with pre-service teachers enrolled in your teacher preparation program.

	Strongly disagree (1)	Somewhat disagree (2)	Neither agree nor disagree (3)	Somewhat agree (4)	Strongly agree (5)
I plan many activities to value diverse cultural	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

practices in my course. (1)					
I understand various communication styles among different racial and ethnic minority students in my course. (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I consult regularly with other faculty members or administrators to help me understand multicultural issues related to instruction. (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have a clear understanding of culturally responsive/relevant pedagogy. (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I often include examples of the experiences and perspectives of racial and ethnic groups during my lectures. (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I plan events to increase students' knowledge about cultural experiences of various racial and ethnic groups. (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am knowledgeable about racial and ethnic identity theories. (7)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

My curricula integrate topics and events from racial and ethnic minority populations. (8)

☐☐☐☐☐

I am knowledgeable of how historical experiences of various racial and ethnic minority groups may affect students' learning. (9)

☐☐☐☐☐

I make changes within the general classroom environment so racial and ethnic minority students will have an equal opportunity for success. (10)

☐☐☐☐☐

I am knowledgeable about the particular teaching strategies that affirm the racial and ethnic identities of all students. (11)

☐☐☐☐☐

I rarely examine the instructional materials I use in the classroom for racial and ethnic bias. (12)

☐☐☐☐☐

I integrate the cultural values and lifestyles of racial and ethnic minority groups into my teaching. (13)

☐☐☐☐☐

I am knowledgeable about the various community resources in the city that I teach. (14)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I often promote diversity by the behaviors I exhibit. (15)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I establish strong, supportive relationships with racial and ethnic minority students. (16)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Q4.2 Please respond to the following questions regarding your professional beliefs about diversity.

	Strongly disagree (1)	Somewhat disagree (2)	Neither agree nor disagree (3)	Somewhat agree (4)	Strongly agree (5)
Teachers should not be expected to adjust their preferred mode of instruction to accommodate the needs of all children. (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The traditional classroom has been set up to support the middle-class lifestyle. (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Gays and lesbians should not be allowed to teach in public schools. (3)

☐☐☐☐☐

Children and teachers would benefit from having a basic understanding of different (diverse) religions. (4)

☐☐☐☐☐

Money spent to educate children with severe disabilities would be better spent on programs for gifted children. (5)

☐☐☐☐☐

All children should be encouraged to become fluent in a second language. (6)

☐☐☐☐☐

Only schools serving children of color need a racially, ethnically, and culturally diverse staff and faculty. (7)

☐☐☐☐☐

The attention girls receive in school is comparable to the attention boys receive. (8)

☐☐☐☐☐

Tests, particularly standardized tests, have frequently been used as a basis for segregating children. (9)

☐☐☐☐☐

People of color are adequately represented in most school books today. (10)

☐☐☐☐☐

Children with physical limitations should be placed in the regular classroom whenever possible. (11)

☐☐☐☐☐

Males are given more opportunities in math and science than females. (12)

☐☐☐☐☐

Generally, teachers should group children by ability levels. (13)

☐☐☐☐☐

Children living in racially isolated neighborhoods can benefit socially from participating in racially integrated classrooms. (14)

☐☐☐☐☐

Historically, education has been monocultural, reflecting one reality and has been biased toward the dominant (European) group. (15)

☐☐☐☐☐

Whenever possible, second language learners should receive

☐☐☐☐☐

instruction in their first language until they are proficient enough to learn via English instruction. (16)

Teachers often expect less from children from the lower socioeconomic class. (17)

Multicultural education is most beneficial for children of color. (18)

More women are needed in administrative positions in schools. (19)

Large numbers of children of color are improperly placed in special education classes by school personnel. (20)

In order to be effective with all children, teachers should have experience working with children from diverse racial and ethnic backgrounds. (21)

Children from lower socioeconomic backgrounds typically have



fewer educational opportunities than their middle-class peers. (22)

Children should not be allowed to speak a language other than English while in school. (23)

It is important to consider religious diversity in setting public school policy. (24)

Multicultural education is less important than reading, writing, and math. (25)



## End of Block: Cultural Competence

## Start of Block: Burnout

Q5.1 The following questions are about your feelings related to your work as a teacher preparation program faculty member. Please reflect on your feelings related to work **BEFORE** the World Health Organization (WHO) announced COVID-19 outbreak a pandemic.

	How often?	How strong?
I feel emotionally drained from my work. (1)	▼ Never (1) (1 ... Every day (7) (7)	▼ Very mild, barely noticeable (1) (1 ... Very strong, major (7) (7)
I feel used up at the end of the workday. (2)	▼ Never (1) (1 ... Every day (7) (7)	▼ Very mild, barely noticeable (1) (1 ... Very strong, major (7) (7)



I feel fatigued when I get up in the morning and have to face another day on the job. (3)	▼ Never (1) (1 ... Every day (7) (7)	▼ Very mild, barely noticeable (1) (1 ... Very strong, major (7) (7)
Working with people all day is really a strain for me. (4)	▼ Never (1) (1 ... Every day (7) (7)	▼ Very mild, barely noticeable (1) (1 ... Very strong, major (7) (7)
I feel burned out from my work. (5)	▼ Never (1) (1 ... Every day (7) (7)	▼ Very mild, barely noticeable (1) (1 ... Very strong, major (7) (7)
I feel frustrated by my job. (6)	▼ Never (1) (1 ... Every day (7) (7)	▼ Very mild, barely noticeable (1) (1 ... Very strong, major (7) (7)
I feel I'm working too hard on my job. (7)	▼ Never (1) (1 ... Every day (7) (7)	▼ Very mild, barely noticeable (1) (1 ... Very strong, major (7) (7)
Working with people directly puts too much stress on me. (8)	▼ Never (1) (1 ... Every day (7) (7)	▼ Very mild, barely noticeable (1) (1 ... Very strong, major (7) (7)
I feel like I'm at the end of my rope. (9)	▼ Never (1) (1 ... Every day (7) (7)	▼ Very mild, barely noticeable (1) (1 ... Very strong, major (7) (7)
I can easily understand how my students feel about things. (10)	▼ Never (1) (1 ... Every day (7) (7)	▼ Very mild, barely noticeable (1) (1 ... Very strong, major (7) (7)
I deal very effectively with the problems of my students. (11)	▼ Never (1) (1 ... Every day (7) (7)	▼ Very mild, barely noticeable (1) (1 ... Very strong, major (7) (7)
I feel I'm positively influencing other people's lives through my work. (12)	▼ Never (1) (1 ... Every day (7) (7)	▼ Very mild, barely noticeable (1) (1 ... Very strong, major (7) (7)
I feel very energetic. (13)	▼ Never (1) (1 ... Every day (7) (7)	▼ Very mild, barely noticeable (1) (1 ... Very strong, major (7) (7)
I can easily create a relaxed atmosphere with my students. (14)	▼ Never (1) (1 ... Every day (7) (7)	▼ Very mild, barely noticeable (1) (1 ... Very strong, major (7) (7)
I feel exhilarated after working closely with my students. (15)	▼ Never (1) (1 ... Every day (7) (7)	▼ Very mild, barely noticeable (1) (1 ... Very strong, major (7) (7)

I have accomplished many worthwhile things in this job. (16)

▼ Never (1)  
(1 ... Every  
day (7) (7)

▼ Very mild, barely  
noticeable (1) (1 ... Very  
strong, major (7) (7)

In my work, I deal with emotional problems very calmly. (17)

▼ Never (1)  
(1 ... Every  
day (7) (7)

▼ Very mild, barely  
noticeable (1) (1 ... Very  
strong, major (7) (7)

I feel I treat some students as if they were impersonal "objects". (18)

▼ Never (1)  
(1 ... Every  
day (7) (7)

▼ Very mild, barely  
noticeable (1) (1 ... Very  
strong, major (7) (7)

I've become more callous toward people since I took this job. (19)

▼ Never (1)  
(1 ... Every  
day (7) (7)

▼ Very mild, barely  
noticeable (1) (1 ... Very  
strong, major (7) (7)

I worry that this job is hardening me emotionally. (20)

▼ Never (1)  
(1 ... Every  
day (7) (7)

▼ Very mild, barely  
noticeable (1) (1 ... Very  
strong, major (7) (7)

I don't really care what happens to some students. (21)

▼ Never (1)  
(1 ... Every  
day (7) (7)

▼ Very mild, barely  
noticeable (1) (1 ... Very  
strong, major (7) (7)

I feel students blame me for some of their problems. (22)

▼ Never (1)  
(1 ... Every  
day (7) (7)

▼ Very mild, barely  
noticeable (1) (1 ... Very  
strong, major (7) (7)

Q5.2 Please rate how you feel about the following statements related to the current global pandemic, COVID-19.

	Strongly disagree (1)	Somewhat disagree (2)	Neither agree nor disagree (3)	Somewhat agree (4)	Strongly agree (5)
COVID-19 has significantly disrupted my work situation. (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
COVID-19 has significantly disrupted my feelings about work. (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

End of Block: Burnout

Start of Block: Efficacy

Q6.1 Think about your ability to prepare pre-service teachers in your program to be culturally competent. When answering the following questions, answer in reference to your own skills and your ability to perform this job.

	Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
I have confidence in my ability to prepare cultural competence in pre-service	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

teachers.  
(1)

There are  
some  
tasks  
required  
to prepare  
cultural  
competen  
ce in pre-  
service  
teachers  
that I  
cannot do  
well. (2)

When my  
performan  
ce to  
promote  
cultural  
competen  
ce is poor,  
it is due to  
my lack of  
ability. (3)

I doubt my  
ability to  
prepare  
cultural  
competen  
ce among  
pre-  
service  
teachers.  
(4)

I have all  
the skills  
needed to  
prepare  
cultural  
competen  
ce among  
pre-  
service  
teachers



very well.  
(5)

Most  
people in  
my line of  
work can  
prepare  
pre-  
service  
teachers'  
cultural  
competen  
ce better  
than I can.

(6)

I am an  
expert at  
preparing  
cultural  
competen  
ce among  
pre-  
service  
teachers.

(7)

My future  
in  
preparing  
cultural  
competen  
ce is  
limited  
because  
of my lack  
of skills.

(8)

I am very  
proud of  
my  
cultural  
competen  
ce  
preparatio  
n skills  
and



abilities.  
(9)  
I feel  
threatene  
d when  
others  
watch me  
prepare  
pre-  
service  
teachers  
to be  
culturally  
competent  
. (10)

☐☐☐☐☐☐☐

#### End of Block: Efficacy

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#### Start of Block: Conclusion and Latinx Survey

Q7.1 Thank you for participating in this dissertation study! Your responses are greatly valued and will serve as a contribution to the field of ECE teacher preparation.

A second part of this study is currently in preparation and seeks to examine how program faculty prepare pre-service teachers to work with young children and families of Hispanic, Latino, or Spanish origin.

Are you interested in being contacted to participate in a 30-45 minute phone interview asking about various teaching strategies you employ to help support pre-service teachers in their current and future work with young children and families of Hispanic, Latino, or Spanish origin? Upon completion of the phone interview, you will be entered in a drawing to win one of three \$50 Amazon gift cards.

☐ Yes (1)

☐ No (2)

Skip To: Q7.3 If Q7.1 = No

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Q7.2 To help ensure that survey responses are anonymous, you will be directed away from the study and asked to provide your email address on this Google form if you are interested in participating in the phone interview.

[LINK TO THE FOLLOW-UP STUDY INTEREST FORM.](#)

The researcher will contact you within one-to-three weeks to schedule a phone interview. Your email address will not be shared and will be deleted after all data collection is complete.

\*Please return to this Window after filling out the follow-up study interest form and click the right arrow button if you would like to be entered in to the drawing for one of six \$25 Amazon gift cards.\*

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Q7.3 To help ensure that survey responses are anonymous, you will be directed away from the study and asked to provide your email address on this Google form if you wish to be entered in to a drawing for one of six \$25 Amazon gift cards.

[LINK TO ENTER THE DRAWING.](#)

The researcher will contact you if your email has been selected. Your email address will not be shared and will be deleted after all data collection is complete.

**End of Block: Conclusion and Latinx Survey**

## Dissertation Interview Questions and Prompts

### Community and context questions

1. How would you describe the city in which your institution is located in?
  - a. Tell me about the current demographic make-up of the city surrounding your institution.
  - b. How has the demographic make-up of this community changed over time?
2. What do you think the context is like for Latinx children and families in the city surrounding your institution?
  - a. Do you think this community is open to or accepting of a growing Latinx population?
  - b. Do you think this community is open to or accepting of both Spanish and English use?
  - c. Do you think this community is open to or accepting of immigrants?
  - d. Tell me about some resources in the community—that you know of—that serve to support Latinx children and families.
    - i. Examples: organizations that advocate for equity for and inclusion of Latinxs in the community; organizations that support issues associated with immigration or migration; organizations that provide ESL classes; agencies that fund subsidized child care, agencies that promote financial/ food/ housing/ employment/ medical assistance for families; other social services providers.

### Program level questions

1. Do graduates of your teacher preparation program typically stay in the state to work?
  - a. If graduates of the program leave the state for employment, what state(s) do they typically move to?
2. Do graduates of your teacher preparation program typically work in communities serving a rapidly growing or high-Latinx population?
3. What do you think your teacher preparation program is doing to help prepare pre-service teachers to work with Latinx young children and families, in particular?
  - a. What kind of philosophy about diversity does your program have?
  - b. What teaching content does your program provide for pre-service teachers who currently or will work with Latinx young children and families.



- c. Tell me about any teaching practices your program promotes to pre-service teachers that they can use in the classroom while working with Latinx young children and families.
  - i. What do you think your teacher preparation program is preparing pre-service teachers for in their work with Latinx young children and families?
    - 1. Examples: How to work with Spanish-speaking young children or caregivers? How to navigate issues associated with immigration? How to provide learning opportunities that support dual language learning? How to practice cultural responsiveness? How to value and/or incorporate Latinx culture in the classroom? How to encourage home—school partnerships? How to provide resources for Latinx young children and families? Where to find resources for Latinx young children and families?
- 4. How long have you been working as a program faculty member at your current institution?
- 5. Since you first began working at your institution, do you think there have been any changes in your program's philosophy about diversity?
  - a. What about their beliefs on preparing pre-service teachers to work with Latinx young children and families, in particular?
- 6. Since you first began working at your institution, do you think there have been any changes in the teaching practices and content taught by your program to prepare pre-service teachers in their work with Latinx children and families?

#### Individual level questions

- 1. Since you first began working at your institution, do you think there have been any changes in your individual beliefs about diversity?
  - a. What about your beliefs on preparing pre-service teachers to work with Latinx young children and families, in particular?
- 2. Since you first began working at your institution, do you think there have been any changes in the teaching practices and knowledge you have prepared among pre-service teachers in their work with Latinx children and families?
- 3. In your own work, are there ways you are helping to prepare pre-service teachers to work with Latinx young children and families, in particular?
  - a. What kind of beliefs about diversity do you share to help prepare pre-service teachers to work with Latinx young children and families?

- b. What teaching knowledge or content do you impart on or provide to pre-service teachers who currently or will work with Latinx young children and families.
- c. Tell me about any teaching practices you promote to pre-service teachers who currently or will work with Latinx young children and families.
  - i. What do you think you are preparing pre-service teachers for in their work with Latinx young children and families?
    - 1. Examples: How to work with Spanish-speaking young children or caregivers? How to navigate issues associated with immigration? How to provide learning opportunities that support dual language learning? How to practice cultural responsiveness? How to encourage home—school partnerships? How to provide resources for Latinx young children and families? Where to find resources for Latinx young children and families?
- d. What professional development opportunities have you engaged in to help you prepare pre-service teachers in their work with Latinx young children and families?